

H E A D S
OF
PHILOLOGICAL LECTURES,

INTENDED TO ILLUSTRATE
THE LATIN CLASSICKS:

IN RESPECT TO THE
ANTIQUITIES of ROME; the RULES of GE-
NERAL CRITICISM; and the PRINCIPLES
of UNIVERSAL GRAMMAR.

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H E A D S

OF

PHILOLOGICAL LECTURES.

ANTIQUITIES OF ROME.

INTRODUCTION.

IN order to complete the study of any dead language, the learner's attention should be directed to three great objects: To the antiquities of the country in which the language was spoken; to the rules of those kinds of composition in which it was handed down; and to the principles of universal grammar, which

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directed

directed it in common with all other languages whatever.

Roman antiquities furnish the student with facts which respect the Latin, and no other tongue. The rules of criticism furnish him with facts that are equally applicable to the literature of Rome, and to that of every other state. The principles of universal grammar furnish him with facts that are more than general, because they are the first laws of oral expression, and apply equally to every language upon earth.

II.

Before the student enter upon such subjects as those mentioned, he should be well acquainted with the syntax of the Latin tongue, and be able to discriminate terms that are apt to be confounded, so as to judge of the purity of each. He should
feel,

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feel, that superficial knowledge is worse than none ; that the mechanism of the Latin language must be admired in proportion as it is understood, and will give exercise to the subtilty of the most acute observer.

III.

Between the history and the antiquities of nations there is a real, though not an obvious distinction. The antiquary attends to the authenticity of those single facts, which the historian states in detail. The former, regardless of embellishment, and jealous only of the truth of what is asserted, is ever ready to support or to confute it, and is considered by the latter as his most formidable critic.

Prejudices have arisen against the study of antiquities, from a misapprehension of

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the nature of the study itself. They who pursue it for amusement only mistake its end ; and nothing is to be looked for from that selfish industry, which can be but occasionally exerted. They who, from a blind partiality to the ancients, deny the moderns even the power of improvement, retard the success of enquiries, which they mean to promote.—Manner in which the philologist should conduct the study of the antiquities, as explaining the literature of Rome.—Enumeration of the advantages with which this study is accompanied.

That view of the Civil affairs of the Romans which is necessary for understanding their language, may be useful as an introduction to a closer examination of the principles of Roman law.

IV.

ROMAN ANTIQUITIES regard the *Religious*, the *Civil*, and the *Military* affairs
of

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of Rome. Other articles not to be referred to any of the above mentioned heads, form a fourth division.

Before entering upon the first of these, it may be worth while to enquire into the origin of the Roman State.

V.

That part of Europe called *Italy*, has been subject to frequent and great revolutions. The nature both of the soil and the climate is highly inviting to strangers; and the general effects of both upon the natives, have assisted emigrants in forcing a settlement.

There is reason to believe, that several of the countries upon the South of Europe were peopled by the Celtic tribes, who came from the wilds of Scythia*.

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* *Vide* Histoire des Celtes par Pelloutier; and Beaufort sur la Republique Romaine.

The *Aborigines*, the *Pelasgi*, and the *Arcadians*, appear to have been colonies which passed successively from Greece into Italy.—History of those different migrations.

Rome was at its beginning so insignificant, as hardly to attract the notice, far less to excite the jealousy of the states around it. During its first wars, it struggled for existence itself. The anniversary of its foundation was regularly observed as a festival, in honour of Romulus, who, after he was deified, got the name of Quirinus*.

The time of the foundation of Rome is ascertained by means of the *Olympiads*, which, though properly belonging to Grecian antiquities, must not be neglected in the study of Roman.—History of this celebrated

* ————— Urbis origo
Venit. Ades festis, magne Quirine tuis.

OVID, Fast. iv. 807.

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celebrated aera. The wisdom of Romulus seems to have been suited to the exigencies of his infant state. Some of his maxims, however, can be justified by the relaxed morality of politicians alone.—
Character of this great-lawgiver.

PART

P A R T I.

ANTIQUITIES OF ROME.

C H A P. I.

Of the Religious Establishments of the Romans.

I.

THE first religion of the Romans, was, in all probability, the same that prevailed among the Celtic tribes. Their lawgiver could have no temptation, and little leisure to make any remarkable innovation in this respect. The early Romans, like the Celtae, and the wild Germans,

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mans *, had no images of their gods; and they employed human sacrifices to appease their offended deities.

Numa Pompilius introduced remarkable changes into the religion of Rome. *Tarquin* the Elder, being descended of Greek ancestors, did not relish the simplicity of the Celtic worship, so contrary to that to which he had been accustomed, and made still greater changes than *Numa*.

II.

Roman *Temples* were first vowed, then defined, then dedicated, then consecrated.

—Circumstances that necessarily attended the different steps of this process.—Sacred
Edifices

* *Mercurio humanis quoque hostiis litare fas habent. Neque in ullam humani oris speciem assimilare deos, ex magnitudine caelestium arbitrantur.*

Tac. Mor. Ger. c. ix.

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Edifices at Rome were of various forms and kinds.—In these, feasts were celebrated in honour of certain deities.—The worship in Roman temples was solemn, and directed by forms that could rarely, if ever be altered.

Explanation of Terms, Phrases, and Passages in the Latin Classics, that refer to the above mentioned Subjects.

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offer
Templum ; Extemplo ; Ædes Sacrae ; Fanum ; Delubrum ; Sacellum ; Lucus ; Adoratio ; Supplicatio ; Lectisternia ; Selisternia.

Deus is cujus hoc templum est omne quod conspicias. *Cic. Som. Scip. cap. 3.*
—Templa liberata et effata habento. *Cic. de Legg. l. 2. c. 8.*—Exaugurare fana facellaque statuit, quae vota, consecrata, inaugurataque postea fuerant. *Liv. l. 1.*

ANTIQUITIES OF ROME. 11

c. 55. Eum ^{Servat} Quirino malo quam
Saluti. *Cic. Ep. ad Att.* 12. 45.

Quae me in locis Neptuniis templisque turbulentis
Servavit, faevis fluctibus ubi sum afflictata multum.

Plaut. Mil. Glor. 2. 5. 3.

_____ tamen esse acherusia templa.

Lucret. 1. 121.

Et caligantem nigra formidine lucum.

Virg. G. 4. 468.

Ornare pulvinar deorum. *Hor. Car.* 1. 37. 3.

_____ dictataque verba

Protulit, ut mos est. *Juv. Sat.* 6. v. 390.

Hostilis facies occurrat, et omina turbet.

Virg. Aen. 3. 407.

Propter quae fas est genua incerare Deorum.

Juv. 10. 55.

_____ et genua amplexus genibusque volutans.

Serv. ad Aen. 3. 607.

Suspendisse potenti

Vestimenta maris Deo. *Hor. Car.* 1. 3. 15.

III.

III.

The ministers of Roman religion were divided into such as served no one deity in particular, and into such as served particular deities.—No distinction was understood to subsist between clergy and laity; so that what we call clerical, as well as civil and military offices, might be held by the same person. Among the *Sacerdotes omnium Deorum*, the College of *Pontifices* held the first place: They had great personal dignity, and great official influence.—Origin of their name.—Their number, and the mode of their election, varied at different periods of the state.—They were distinguished from the other citizens by the particularity of their dress.

The *Pontifex Maximus* was distinguished by privileges peculiar to himself, and by certain arbitrary restrictions, which served rather to render his person respectable, than

than to prevent him from enjoying any of the comforts of life.—Place of his residence.
—Nature and extent of his jurisdiction.

IV.

The College of *Augurs* hold the next place to the College of Pontifices.—As their power was of a negative kind, so they did not, like the former, give and enforce orders. They declared what, after due examination, appeared to be the will of the Gods; and left it to the people to judge, whether or not they ought to regard their intimations.

The Augurs professed ability to discover the will of the Gods in a variety of ways, especially by the flight, the singing, and the chattering of birds. They held their office for life, even though they had been guilty of the grossest crime.—There appears to be nothing like a system in the

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art they professed.—Chief ceremonies observed in the exercise of their function.—Of the *Pullarius*, and sacred chickens.

Explanation of Terms, Phrases, and Passages, &c.

Tutulus; *Oscines*; *Praepetes*; *Lituus*; *Commentari*; *Co-optare*; *Desiderare*; *Considerare*; Difference between *Preca-tio*, *Votum*, *Gratulatio*, *Impetratum*, *Sacrificium*. *Val. Max.* 1. 1. 1.

Quos nunc minores pontifices appellant. *Liv.* 22. 57.—Pro Collegio respondere. *Cic. pro Dom.* 53.—Nos enim nuntiationem solum habemus: Consules et reliqui magistratus etiam speculationem. *Cic. Phil.* 2. 32.—Curtius, qui comitiis eorum praefuerat, parum recte tabernaculum cepisset. *Liv.* 4. 7.—Auspicia pedestria. *Fest.*—Auspicia caduca. *Ibid.*—Auspicia perennia. *Cic. de N. D.* 2. 3.—Nulla auspicia

auspicia ex acuminibus. *Cic. Ibid.*—Auspici-
 um juge. *Cic. Divin. 2. 77.*—Auspici-
 um divini quicquam habere potest, quod
 tam sit coactum et expressum? *Cic. de
 Div. 2. 35.*—Cum offa cecidit ex ore
 pulli, tum auspicanti tripudium solistimum
 nunciant. *Cic. Ibid.*—Non igitur ex ali-
 tis involatu, nec e cantu sinistro oscinis,
 ut in nostra disciplina est, nec ex tripudiis
 solistimis aut soniviis tibi auguror. *Cic. Ep.
 Fam. 6. 6.*—De caelo servare. *Cic. Ibid.*—
 Fabio auspicanti, aves semel atque iterum
 non addixerunt. *Liv. 27. 17.*—In mon-
 stris procurandis magna vis esse videtur.
Cic. Div. 1. 2.—Vatinii strumam sacer-
 dotii ~~dicuntur~~ vestiant. *Cic. Ep. ad Att. 2. 9.*

Avi sinistra, liquido auspicio, atque ex sententia :
 Confidentia est inimicos meos me posse perdere.

Plaut. Pseud. 2. 4. 72.

Et doctus volucres Augur servare sinistras.

Lucan. 1. 601.

Pontificum potiore caenis.

Hor. Car. 2. 14. 28.

V.

The *Aruspices* and *Extispices*, so called from the nature of the observations made at any one time, were inferior, in point of dignity, to the Augurs. They professed the art of discovering, from different circumstances attending a sacrifice, whether or not the Deity was appeased.—Enumeration of those circumstances; and division of them into those which happened before, and those which happened after the death of the victim.

The *Duumviri* consulted the Sibylline books.—Time and manner in which they did so.—History of those books.

The *Rex Sacrorum* performed certain duties in religion, which were done by the kings before their expulsion. He had the appearance of regal dignity in certain respects, and in others he had it not.

The *Fratres Arvales*; *Curiones*; *Epulones* *Septemviro*rum; *Feciales*, and *Sodales Titien-*
ses,

ses, were Colleges of priests, less remarkable than any of the former.—Office of each.

VI.

Among those members of the Roman priesthood who worshipped one Deity, the *Flamines* were none of the least remarkable. They were originally three; the *Flamen Dialis*, *Martialis*, *Quirinalis*—The first of these, as the servant of Jupiter, was held to be the most honourable, and enjoyed particular privileges. He was also subject to singular restraints. A *Flamen* might lose his office, though an *Augur* could not.—Supposed reason of this.

The *Vestal Virgins* were distinguished both for the antiquity, and the supposed importance of their office. They were the priestesses of a Goddess, in whose worship that simplicity was visible which marked the first religion of Rome.—Their duty;

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their privileges ; their restraints ; their punishments.

The *Salii* were the priests of Mars ; and take their name from part of that extravagant worship which they paid him annually, in the month of March.—History of their shields.

The *Luperci*, who worshipped Pan, the *Potitii* and *Pinarii*, who worshipped Hercules, the *Galli*, who worshipped Cybele, and the priestesses of the *Bona Dea*, were members of the priesthood; not so often heard of as those above-mentioned.—History of each.

Certain servants attended the priests, to aid them in the performance of their sacred functions. Such were the *Camilli*, and *Camillae* ; the *Tubicines* ; *Tibicines* ; *Popae* ; *Victimarii*, &c.

Explanation

Explanation of Terms, Phrases, and Passages, &c.

Quis invenit fissum jecoris? Quis cornicis cantum notavit? *Cic. Nat. D.* 3. 6.
 —Gallinaceum fel (sunt enim qui vel argutissima haec extâ esse dicant), sed tauri opimi jecur, aut cor, aut pulmo, quid habet naturale, quo declarari possit, quid futurum sit? *Cic. Div.* 2. 12.—Aliae pecudis jecur nitidum atque plenum est, aliae horridum et exile. *Cic. Ibid.*—Exta regalia, muta. *Fest. iis Voc.*—Libri per Duumviros sacrorum aditi. *Liv.* 3. 10.—Curio maximus. *Fest. Voc: Max:*—Epu-
 lati essemus Saliarem in modum. *Cic. Ep. ad Att.* 5. 9.—Cum patre patrato ferire foedus. *Liv.* 1. 24.—Ad Flaminem prodendum. *Cic. pro Mil.* 10.—Virginum Vestalium vetustissimam, oravit. *Tac. Ann.* 11. 32.—Virgo maxima. *Suet. Jul.* 83.
 —In Laeliae virginis vestalis locum Cornelia

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nelia capta est. *Tac. An. 15. 22.*—Viva-
sub terram dextra via strata defossa scele-
rato campo. *Liv. 8. 15.*—A commenta-
riis esse. *Grut. p. 307.*—Tradere aedem
sartam tectam. *Cic. in Ver. 1. 50.*

Sarta testa tua praecepta usque habui mea mo-
destia. *Plaut. Trin. 2. 2. 36.*

Non quacunq[ue] manu victima caesa litat.
Mart. 10. 73.

_____ fibraeque repente
Conticuere. *Sil. Ital. 1. 138.*

_____ nec fibras illa litantes
Novit. *Lucan. 6. 524.*

Credite me vobis folium recitare Sibyllae.
Juv. 8. 126.

Nunc ego inter sacrum faxumque sto —
Plaut. Capt. 3. 4. 84.

Lancibus et pandis fumantia reddimus exta.
Virg. G. 2. 194.

VII.

The deities who were the objects of worship at Rome were so numerous, that it is impossible to attend minutely to the history of each. Polytheism is naturally embraced by men in a certain period of society, and rejected as their reason acquires strength. The notions entertained by the Romans, as to the moral attributes of their deities, were by no means refined, and tended to debase the character of those who worshipped them. The intrigues of Mars, and the thefts of Mercury, did not lower them in the estimation of their votaries *.

The great celestial deities worshipped by the Romans, were twelve; *Jupiter*; *Juno*; *Minerva*; *Neptune*; *Venus*; *Mars*; *Vulcan*;

* Quibus nihil aliud actum est, quam ut pudor hominibus peccandi demeretur, si tales Deos credidissent.
Sen. de Vit. Beat. c. 26.

can; Vesta; Apollo; Diana; Ceres; Mercury.

VIII.

Though the ancients believed there was but one *Jupiter*, yet they supposed him to have a sort of local diversity, not easily to be reconciled with this unity.—*Jupiter Ammon, Olympius, Capitolinus*.—Different kinds of *Fulmen* employed by Jupiter, according to the extent of his wrath, and his determination to indulge it.—Attended by *Hebe* or *Ganymede*, as his cupbearers.—His *Eagle*.—The *Oak* and the *Beech* were sacred to him.

Ad ea elicienda ex mentibus divinis, Jovi Elicio aram in Aventino dicavit. *Liv.* 1. 20.—Quomodo tibi placebit Jovem lapidem jurare? *Ο ορκος δια λιθου.* *Cic. Ep. Fam.* 7. 12.—Jupiter Vimineus. *Var. L. L.* 4, 8.

Quod

ANTIQUITIES OF ROME. 23

Quod latus mundi nebulae, malusque

Jupiter urget. *Hor. Car. 1. 22.*

Exciderant furdo tot mea vota Jovi.

Prop. 3. 24. 20.

— manet sub Jove frigido. *Hor. Car. 1. 1. 25.*

— maturis metuendus Jupiter uvis.

Virg. G. 2. 419.

— municipes Jovis advexisse lagenas.

Juv. 14. 271.

— sic Jovis interest

Optatis epulis impiger Hercules.

Hor. Car. 4. 8. 29.

Namque volans rubra fulvus Jovis ales in aethra.

Virg. Æn. 12. 247.

Nec puer Iliacus, formosa nec Herculis uxor

Ad cyathos. *Juv. 13. 43.*

Sicubi magna Jovis antiquo robore quercus

Ingentes tendat ramos— *Virg. Geo. 3. 332.*

JUNO stood in the double relation of sister and wife to Jupiter. She was worshipped under different characters; as Queen of Heaven, and as presiding over marriage,

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marriage, and over child-birth.—Her *Bird*,
Attendants, and *Messenger*.

Junoni hospitae facere omnes Consules
necesse est. *Cic. pro Mur.* 41.

Per supremi regis regnum juro, et matrem familias,
Junonem, quam me vereri et metuere est par maxi-
me. *Plaut. Amph.* 2. 2. 201.

Natalis Juno, sanctos cape thuris acervos.

Tibull. 4. 6. 1.

At tu per dominae Junonis dulcia jura.

Prop. 2. 4. 17.

Juno, et Deorum quisquis'amicior

Afris—————

Hor. Car. 2. 1. 25.

————— volucrisque suæ Saturnia pennis
Collocat; et gemmis caudam stellantibus implet.

Ovid. Met. 1. 722.

————— tantum laudare disertos,

Ut pueri Junonis avem————

Juv. 7. 30.

Irim de coelo misit Saturnia Juno.

Virg. Æn. 5. 606.

MINERVA

MINERVA sprang from the brain of Jupiter; and nothing was deemed too high or too low for her observation. She patronised learning and certain arts, and was accompanied by the nine *Muses*.—Her *Names*, *Dress*, and *Ensigns*.—The *Owl* among birds, and the *Olive* among trees, were sacred to her.

Minervae calculo, *i. e.* sapientissimae Deae sententia liberatus. *Cic. pro Mil.* 3.—Nam etsi non Sus Minervam, ut aiunt, tamen inepte, quisquis Minervam docet. *Cic. Acad. Q.* 1. 18.—Agamus ergo pingui Minerva ut aiunt. *Cic. de Am. cap.* 19.—Athenas noctuam mittam γλαυκὴν ἡς Ἀθηναῖα. *Cic. ad Q. Fr.* 2. 16.

Cui tolerare colo vitam tenuique Minerva.

Virg. Æn. 8. 409.

Tibi telas, operosaeque Minervae

Studium aufert ———

Hor. Car. 3. 12. 5.

——— abnormis sapiens, crassaque Minerva.

Hor. S. 2. 2. 3.

C

Totos

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Totos dat tetricae Dies Minervae—

Mart. 10. 19. 14.

Tu nihil invita dices faciesve Minerva.

Hor. A. P. 385.

Parva licet videas captae delubra Minervae.

Ovid. Fast. 3. 837.

————— intactae Palladis urbem

Carmine perpetuo celebrare, et

Undique decerptae frondi praeponere olivam.

Hor. Car. 1. 7. 5.

Dat quoque Bacciferam Pallada rarus ager.

Ovid. Amor. 16. 8.

Par vellus dabitur pugnanti Gorgone Maura.

Juv. S. 12. 4.

————— Quercus Jovi,

Et myrtus Veneri placuit, Phaebo laurea,

Pinus Cybebae ; populus celsa Herculi.

Oliva nobis propter fructum est gratior.

Phaed. Fab. 3. 17. 2.

Ut vigil infusa Pallade flamma solet.

Ovid. Trist. 4. 5. 4.

————— ramis velatos Palladis omnes.

Virg. Æn. 7. 154.

————— quod, ô patrima Virgo,

Plus uno maneat perenne seculo.

Catul. 1. 9.

NEPTUNE,

ANTIQUITIES OF ROME. 27

NEPTUNE, the brother of Jupiter and Pluto, in the division of the universe, obtained the dominion of the sea.—His *Names, Ensigns, Chariot.*

———— unde est Neptuni corpus acerbum.
Lucret. 1. 471.

———— Neptunoque sacri custode Tarenti.
Hor. Car. 1. 28. 29.

Marique vasto fert uterque Neptunus.
Catull. 3. 3.

Neptuno credat sese atque aetatem suam.
Plaut. 2. 6. 2.

Moenia cum Graio Neptunia preffit aratro.
Propert. 3. 9. 41.

VENUS was particularly respected at Rome, as being the mother of Æneas.—Her chariot, drawn by birds of a particular kind.—She was attended by two *Cupids* and three *Graces*.

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Quod



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Quod cum gratia quadam et Venere
dicitur. *Quinct.* 6. 4.

Qui Dies menssem Veneris marinae

Findit Aprilem.

Hor. Car. 4. 11. 15.

Ingratam Veneri pone superbiam.

Hor. Car. 3. 10 9.

Veneris, dic, vincula necto.

Virg. Ec. 8. 78.

Formosae myrtus Veneri, sua laurea Phoebus.

Virg. Ec. 7. 63.

— et, si laeta aderit, Venus,
Segnesque nodum solvere Gratiae.

Hor. Car. 3. 21. 21.

MARS was highly respected on two accounts; as the father of Romulus, and as the God of War.—Homage paid him by the generals of Rome, before they undertook any expedition.—Attended by a *Cock*, as an emblem of watchfulness, and of a disposition to fight.—The *Wolf*, *Magpie*, and *Horse*, were sacred to him.—The goddess *Bellona* acted as his charioteer.

Plus

Plus quam Marte dubio. *Vell. Pat. 2.*
 55. 3.—Marte suo res suas recuperat. *Cic.*
Phil. 2. 37.—Qui religionem nondum
 conditorum ancilium afferrent. *Tac. Hist.*
 1. 89.—Motis, nec dum conditis ancili-
 bus. *Suet. in Oth. 9.*—Mars vigila. *Serv.*
Æn. 8. 3.

Ut qui, quid valeas, ignoret Marte forensi.

Ovid. ex Pont. 4. 6. 29.

Excubias, Gradive, tene—— *Val. Flac. 5. 252.*

Nec Martiales hoeduliae lupos. *Hor. Car. 1. 17. 9.*

Martia picus avis gemino pro stipite pugnant

Et lupa tuta per hos utraque palma fuit.

Ovid. Fast. 3. 37.

———— quos scelis Bellona lacertis

Saeva movet—— *Lucan. 1. 565.*

Sanguineosque rotat crines—— *Stat. Theb. 10. 174.*

—— currumque patris Bellona, cruentam

Ditibus exuviis tendens ad fidera quercum

Praecedit—— *Claudian. Stilic. 2. 371.*

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VULCAN was regarded as a lame blacksmith ; and, on account of his deformity, was the object of Jupiter's abhorrence.—His employment, and names.—His workshops, and servants.—Mode of worshipping him.

Incude, et luteo Vulcano ad Rhetora misit.

Juv. 10. 132.

————— jam Deïphobi dedit ampla ruinam,
Vulcano superante, domus— *Virg. Æn. 2. 310.*

Et, quasi cursores, vitæ lampada tradunt.

Lucret. 2. 78.

Qui prior es, cur me in decursu lampada possis ?

Perf. S. 6. 61.

———— dum graves Cyclopum
Vulcanus ardens urit officinas.

Hor. Car. 1. 4. 7.

VESTA had a fire kept continually burning upon her altar, as an emblem of that perpetual empire which it was expected the Romans would acquire and retain
over

over the nations of the earth.—Form of her temple, and nature of her worship.

Ignis Vestae perpetuus et sempiternus.
Cic. in Cat. 4. 10.

Ter liquido ardentem perfudit nectare Vestam.

Virg. G. 4. 384.

Pergameumque Larem, et canae penetralia Vestae
Farre pio et plena supplex veneratur acerra.

Virg. Æn. 5. 744.

Ibat et hinc castae narratum somnia Vestae,
Neu sibi, neve mihi quae nocitura forent.

Propert. 2. 29. 27.

—— vir intrabo non adeunda viro.

Ovid. Fast. 6. 450.

APOLLO was the patron of music, poetry, and some other arts, and particularly of the science of botany.—He had a variety of names, from the place of his nativity, and from those also at which he was worshipped, and delivered his oracles.—He had the appearance of a young man, with

with long hair, crowned with laurel, and holding a bow and arrow in his right hand, and a harp or lyre in his left.—The *Hawk* and the *Raven* were sacred to him.—His son *Æsculapius* patronised the science of medicine.—From his skill in this, he disturbed the order of the Fates.—His *Ensigns*.—He communicated medical advice to those patients who slept in his temple.

—et citharae pulsator Apollo. *Val Flac. Arg.* 5. 693.
Sic igitur dextro faciatis Apolline carmen.

Ovid. Trist. 5. 3. 57.

— dignos Apolline crines. *Ov Met.* 3. 421.

— Cirrhaei spicula Vatis. *Juv.* 13. 79.

— eris mihi magnus Apollo. *Virg. Ec.* 3. 184.

— Apollinea clarus in arte senex. *Ov. Ib.* 264.

Nunquam humero positurus arcum:

Qui rore puro Castaliae lavit

Crines solutos; qui Lyciae tenet

Dumeta, natalemque silvam,

Delius et Patareus Apollo. *Her. Car.* 3. 4. 60.

— sic

_____ sic usque sacras innoxia lauros

Vescar _____ *Tibull. 2. 5. 63.*

Migrare certu' est jam nunc e fano foras

Quando Æsculapi ita sentio sententiam.

Plant. Curc. 2. 1. 1.

DIANA was the goddess of the woods and mountains, and the patroness of hunters.—Her *Names, Dress, and Ensigns.*

Per et Dianæ non movenda numina.

Hor. Epod. 17. 2.

Per calamos venatricis pharetramque puellæ.

Juv. S. 13. 80.

Quid juvat incinctæ studia exercere Dianæ?

Ovid. Ep. 4. 87.

Cum videt accensis devotam currere taedis

In nemus, et Triviae lumina ferre Deæ.

Prop. 2. 32. 9.

_____ et turba Dianæ fures

Pervigilantque Lares, pervigilantque Canes.

Ov. Fast. 5. 141.

Montium custos nemorumque, Virgo,

Quæ laborantes utero puellas

Ter vocata audis, adimisque letho,

Diva triformis;

Imminens

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Imminens villae tua pinus esto;
 Quam per exactos ego laetus annos,
 Verris obliquum meditantis iñum
 Sanguine donem. *Hor. Car. 3. 22.*

CERES, the goddess of corn, was annually worshipped with much ceremony, and held the common benefactress of the human race.—Nature of the sacrifice offered to her; and reasons of its being what it was.—Her *Ensigns*.

Aurae Cereales. *Plin. 15. 19.*—In casto Cereris esse. *Fest. Voc. Minuitur.*

————— mactant lectas de more bidentes
 Legiferae Cerei ————— *Virg. Æn. 4. 57.*

Cereales caenas dat, ita mensas extruit.
Plaut. Men. 1. 1. 25.

Tum Cererem corruptam undis, Cerealiaque arma
 Expediant. ————— *Virg. Æn. 1. 181.*

Alba decent Cererem; vestes Cerealibus albas
 Sumite : Nunc pulli velléris usus abest.
Ovid. Fast. 4. 393.
 Prima

ANTIQUITIES OF ROME. 35

Prima Ceres unco terram dimovit aratro:

Prima dedit fruges, alimentaque mitia terris:

Prima dedit leges. Cereris sumus omnia munus.

Ovid. Met. 5. 341.

MERCURY was the messenger of Jupiter, and found employment in heaven, earth, and hell.—He patronised eloquence, and literature in general.—He was also the god of merchants.—His ensigns were the *Petagus*, *Talaria*, and *Caduceus*.

Non tam caduceo quam nomine oratoris ornatus. *Cic. de Or. 1. 46.*—Mittere hastam et caduceum. *Aul. Gell. 10. 27.*—Animarum vector, Graece *ψυχοποιος*. *Apul. Apol. 295.*

—— virgaque levem coerces

Aurea turbam, superis Deorum

Gratus, et imis. *Hor. Car. 1. 10. 18.*

——— geminoque facit commercia mundo.

Claud. Rap. P. 1. 89.

——— Mercurialium

Custos virorum——

Hor. Car. 2. 17. 29.

—— truncoque

—— truncoque simillimus Hermae ;
 Illi marmoreum caput est, tua vivit imago.

Juv. S. 8. 53.

IX.

To the above mentioned deities, stiled *Dii Majorum Gentium*, were added eight *Dii Selecti*. These were *Janus*, *Saturn*, *Rhea*, *Genius*, *Pluto*, *Bacchus*, *Sol*, and *Luna*.—History of each.

There were besides *Dii Minorum Gentium*, consisting of the *Indigetes*, such as *Hercules*, *Quirinus*, &c. of the *Semones*, such as *Pan*, *Terminus*, &c. and of certain mental affections, such as *Faith*, *Honour*, &c.—Of the *Infernal* deities.

Observations upon the origin of Hero-worship.—Circumstances which lead to the deification of illustrious men, stiled *Apotheosis*.—Effects of this practice, as discernible in Roman mythology.

Explanation

Explanation of Terms, Phrases, and Passages, &c.

Terrores panici. *Polyaen. Strat.* 1. 2.

Claustaque custodem pacis cohibentia Janum.

Hor. Ep. 2. 1. 255.

———— postquam omnis res mea Janum
Ad medium fracta est, aliena negotia curo.

Hor. S. 2. 3. 18.

———— et curvo Saturni dente relictam,
Persequitur vitem attondens, fingitque putando.

Virg. G. 2. 406.

Tellurem porco, Silvanum lacte piabant,
Floribus et vino Genium, memorem brevis aevi.

Hor. Ep. 2. 1. 143.

Funde merum Genio.

Perf. S. 2. 3.

Et Domus exilis Plutonia.

Hor. Car. 1. 4. 17.

Quisque suos patimur manes.

Virg. Æn. 6. 743.

Lanificas nulli tres exorare puellas

Contigit; observant quem statuere Diem.

Mart. 4. 54. 5.

D

———— furias

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— furias immisit honestas. *Stat. Sylv.* 4. 6. 83.

Te Stygii tremuere lacus; te janitor Orci,
Ossa super recubans, antro semesa cruento.

Virg. Æn. 8. 296.

Rite cliens Bacchi somno gaudentis et umbra.

Hor. Ep. 2. 2. 78.

— — — Solis lunaeque meatus

Qua fiant ratione —

Lucret. 1. 129.

A pileatis nona fratribus pila.

Catull. 37. 2.

— — — Vertumnis, quotquot sunt natus iniquis.

Hor. S. 7. 14.

— — — pulchra Laverna,

Da mihi fallere — — —

Hor. Ep. 16. 60.

X.

The *Rites* observed at Roman sacrifices were numerous, and of very different kinds. By a Rite is properly understood a circumstance which, though trivial in itself, yet, as an indication of some internal sentiment,

sentiment, is supposed to be of high importance. Like other conventional signs, rites vary in different countries.

At the beginning of every *Sacrifice* a prayer was offered up, during which the most profound silence was kept. He who prayed generally had his head covered, and turned his face to the east. In the priest, who served at the altar, were expected the strictest temperance, great cleanliness in his person, and such attention to dress as argued respect for the sacred work in which he was employed.

XI.

It behoved the victim to be chosen from a number, and free from any blemish; to be one of those supposed agreeable to the deity worshipped; to be adorned with wreaths, and to have its horns gilt; to have been, before the sacrifice, the pro-

perty of some person, and not a wild animal.

During the greater part of the time that a sacrifice lasted, that silence was maintained which was at first ordered. The profane were desired to begone. Those acts stiled *Immolatio* and *Libatio* were held highly important, and performed with much ceremony.

Mode of lighting the fire upon the altar, and of putting the victim to death.—Duty of the *Aruspices*, and manner of performing it.—Variety of circumstances from which conjectures of good and evil were drawn.—When the sacrifice was over, the people were formally dismissed by the priest.

Explanation of Terms, Phrases, and Passages, &c.

Pascito linguam. *Fest. iis. Voc.*—Secundum eas preces cruda exta victimae, uti mos

mos est, in mare porricit. *Liv.* 29. 27.—
 Ne quid inter caesa et porrecta, ut aiunt,
 oneris mihi addatur aut temporis. *Cic.*
Ep. Att. 5. 18.—Hostiae praecedaneae.
A. Gell. 4. 6.—Jecur sine capite inventum.
Liv. 27. 26.—Tractare fissum familiare et
 vitale. *Cic. Div.* 2. 32.

———— ut semper sacrificem nec unquam litem.

Plaut. Paen. A. 2. 41.

———— haec melior magnis dat victima Divis.

Virg. Aen. 12. 296.

Talibus orantem dictis, arasque tenentem.

Virg. Aen. 4. 219.

Non ego tellurem genibus perrepere supplex,

Et miserum sancto tundere poste caput:

Non ego, si merui, dubitem procumbere templis,

Et dare sacratissos oscula liminibus.

Tibull. 1. 5. 41.

———— pura cum veste venite,

Et manibus puris sumite fontis aquam.

Tibull. 2. 1. 13.

Dicamus bona verba, venit natalis, ad aras.

Quisquis ades, lingua vir, mulierque fave.

Et summas carpens media inter cornua fetas,
 Ignibus imponit sacris libamina prima.

Virg. Æn. 6. 245.

Et solida imponit taurorum viscera flammis.

Virg. Æn. 6. 253.

Sed procul extensum petulans quatit hostia funem.

Juv. 12. 5.

————— fugit improbus, ac me
 Sub cultro linquit—————

Hor. S. 1. 9. 73.

Cernit tabe jecur madidum : venasque minaces
 Hostili de parte videt.

Lucan. 1. 621.

Mutatus ordo est. Sede nil propria jacet ;
 Sed acta retro cuncta. Non animae capax
 In parte dextra pulmo sanguineus jacet.
 Non laeva cordis regio—————

Sen. Oedip. 366.

XII.

Between sacrifices offered to the celestial, and those offered to the infernal deities, there was a considerable difference. When the sentiment of devotion

is

is corrupted, it becomes more difficult to trace the origin of rites instituted in honour of the latter than of the former.

At a sacrifice to the infernal deities, black victims were offered up in place of white; they were put to death in a different manner; the priest was besprinkled with water, in place of being washed. He turned the palms of his hands downwards, and beat the earth with his foot.

The rites observed at *Lustrations* were different from any of those mentioned.—End of their institution, and mode of performing them.—History of the *Suovetaurilia*.

In the celebration of the rites observed at sacrifices, the priests and their attendants made use of a variety of vases, and other sacred implements.

Explanation

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Explanation of Terms, Phrases, and Passages, &c.

Acerra; Thuribulum; Praefericulum; Simpuvium; Secespita; Alpergillum.

Cum pede terram percussisset versum ex Epigonis ferunt Cleanthem dixisse; audisne haec Ampharae sub terram abdite? *Cic. Tus. Q. 2. 25.*—Idque conditum lustrum adpeliatum, quia is censendo finis factus est. *Liv. 1. 44.*—Hostiae am-burbiales. *Fest. ea Voc.*—Ambarvale sacrificium. *Serv. V. Ec. 3. 77.*

———— niveam Reginae caedimus agnam.
Juv. 12. 3.

Nigram Hiemi pecudem, Zephyris felicibus albam.
Virg. Æn. 3. 220.

Tum Stygio regi nocturnas inchoat aras.
Ibid. 6. 252.

Supponunt alii cultros ——— *Ibid. 248.*

—— frontique invergit vina sacerdos. *Ibid. 244.*

—— congesta

ANTIQUITIES OF ROME. 45

————— congesta cremantur
Thurea dona, dapes, fuso crateres olivo.

Virg. Æn. 6. 224.

————— nil jam coelestibus ullis
Debentem —————

Ibid. 11. 51.

————— cuperent lustrari, si qua darentur
Sulphura cum taedis, et si foret humida laurus.

Juv. 2. 157.

Terque senem flamma, ter aqua, ter sulphure lustrat.

Ovid. Met. 7. 2.

XIII.

As the care of dividing *Time* belonged to the priests, and as the scrupulous attention paid to festivals, was the surest foundation on which a regular calendar could be built, the history of the division of time among the Romans may be deemed an appendage to that of their religion.

The length of the year, instituted by *Romulus*, did not correspond with the courses either of the sun or the moon.

Numa

Numa added the months of January and February; the first of which he made to begin, and the last to end the year.—Manner in which the difference between the solar and lunar year, termed the *Epact*, was made up.—Improvements upon the Roman calendar by *Julius Caesar*, who adjusted the length of the year to the precise period in which the earth makes a complete revolution round the sun.

The Romans divided their year originally into ten, and afterwards into twelve months.—History of the names of each.—The days of the months were reckoned by means of *Calends*, *Nones*, and *Ides*.—The day was considered as *Naturalis* and *Civilis*; and the latter was divided into sixteen parts, from midnight to midnight. The days, besides, were divided into *festi*, *profesti*, *intercisi*, *praeliaries*, *comitiales*, &c.

Hours in the natural day were fixed fractions of an integer, that was continually

usually varying with the seasons. Thus, tho' the *bora undecima* was always an hour before sunset or sunrising; yet the absolute interval between that and the *bora sexta*, which was the point of division both of day and night, was never the same two days running.—Difference between the length of an hour in winter and in summer.

Sun dials were introduced at Rome during the first Punick war. They were then extremely imperfect, from not being suited to the latitude of the place.—Manner in which the *Horologia* and *Clepsydrae* were constructed.

Explanation of Terms, Phrases, and Passages, &c.

Bissexthus; Bissextilis.—Sic fit ut variorum lucis incremento, in Meroe longissimus dies duodecim horas aequinoctiales et octo partes

partes unius horae colligat. *Plin.* 2. 75.
 —Sidus crinitum oriebatur circa undecimam horam diei, clarumque et omnibus terris conspicuum fuit. *Plin.* 2. 25.—Ea res acta est, cum hora sexta vix Pompeius perorasset, usque ad horam octavam. *Cic.* 2. *F.* 308.—Confici sidus intelligimus tempestatibus. *Plin.* 2. 41.—Quem diem alii interlunium, alii silentis lunae appellant. *Plin.* 16. 39.—Ad calendas Graecas soluturos. *Sueton.* *Caes.* *Aug.* 87.—Jucundissimos et omnium horarum amicos. *Suet.* *Tib.* 42.—Non declamator aliquis ad clepsydram latrare docuerat. *Cic.* *Or.* 3. 136.—Quoties judico, quantum quis plurimum postulat aquae do. *Plin.* *Ep.* 6. 2.

Qui sequitur Janum veteris fuit ultimus anni.

Ovid. *Fast.* 2. 49.

— — — — — cum tristes misero venere Calendae.

Hor. *S.* 1. 3. 87.

Munera

ANTIQUITIES OF ROME. 49

Munera foemineis tractas secreta calendis.

Juv. 9. 53.

———— incertis si mensibus amnis abundans.

Virg. G. 1. 115.

———— tacitae per amica silentia lunae.

Virg. Æn. 2. 255.

Nunc licet in triviis sicca requiescere luna.

Prop. 2. 17. 15.

Thracio bacchante magis sub inter-

lunia vento. *Hor. Car.* 1. 25. 11.

Una laboranti poterit succurrere lunae.

Juv. 6. 442.

Hunc, Macrine, diem numera meliore lapillo.

Perf. 2. 1.

—— creta an carbone notandi? *Hor. S.* 2. 3. 246.

XIV.

The history of the *Games* of the Romans, may also be regarded as an appendage to that of their religion. They were divided, in respect to the time of their celebration, into such as occurred at regular intervals, and into such as were occasional.

E

They

They were exhibited either in the *Circus*, the *Amphitheatre*, or the *Theatre*.

Situation, form, and extent of the *Circus Maximus* built by *Tarquinius Priscus*.—Manner in which it was seated, for the conveniency of all the spectators, and for showing the rank of particular persons.—Of the *Cubiculum Principis*—Different parts of the *Circus*, as the *Carceres*, *Oppidum*, *Spina*, &c.—Division of the Charioteers, according to the colour of their dress.—Preparations and signals for starting.—Manner in which the seven rounds, which formed one *Missus*, were counted.—Entertainments exhibited in the *Circus*, such as *running*, *wrestling*, *boxing*, &c.—Mode of conducting each.

Of all the *Amphitheatres* at Rome, that begun by *Vespasian*, and finished by *Titus*, was the most splendid.—Its ruins still shew its magnificence.—Its form and extent.—Different parts of an *Amphitheatre*, as the
Podium,

Podium, *Praecinções*, &c.—Of the Gladiators.—Their division into *Secutores*, *Retiarii*, *Mirmillones*, &c.—Mode of fighting practised by particular sets.—Signs and consequences of the approbation, or the disapprobation of the spectators.

In the early ages of the Roman state, *Theatres* were but slight buildings, made of wood, and open at the top. Those afterwards reared by *Pompey* and by *Marcellus*, were both costly and durable.—Numbers they are said to have contained.—The parts of a Roman theatre, were the *Scena*, *vel Versatilis*, *vel Ductilis*; the *Proscenium*; *Postscenium*; *Pulpitum*; and *Orchestra*.—Description of each.—Theatrical entertainments were exhibited by *Comedians*, *Tragedians*, and *Mimicks*.—Circumstances in which their respective Dresses agreed and differed.—Opinion of antiquaries as to the *Chorus*, the *Musick*, and the *Musical Instruments*.—List of Games, and reflections on the good and bad effects

which the attachment of the Romans to such entertainments may be supposed to have had upon their character.

Explanation of Terms, Phrases, and Passages, &c.

Munerator ; Persona ; Siparia ; Delphines et ova.

E carceribus ad calcem pervenire. *Cic. de Am.* 27.—Ad ludum vel ad gladium damnati. *Ulp. Collat. Legg. Mos. et Rom. tit.* 2.—Paratos cibos ut gladiatoriam saginam dividebat. *Tac. Hist.* 2. 88.—Quo facilius centum missus peragerentur, singulos a septenis spatiis ad quina corripuit. *Sueton. Dom.* 4.—Mirandas *ἱπιοσημασιαις*, sine ulla pastoricia fistula auferebamus. *Cic. Ep. Att.* 1. 16.—Ex quo mihi videtur *σρατυλλαξ* ille dejectus de gradu. *Cic. Ep. ad Att.* 16. 14.

Tutissimum est inferre, cum timeas, gradum.

Sen. Hippol. 722.

Tomentum

Tomentum concisa palus circense vocatur :

Haec pro Leuconico stramina pauper emit.

Mart. 14. 160.

———— mors ultima linea rerum est.

Hor. Ep. 1. 16. 79.

Cretatam Praetor cum vellet mittere mappam.

Mart. 12. 29. 9.

Ego gymnasii fui flos, ego eram decus olei.

Catull. 63. 64.

Corpore tela modo atque oculis vigilantibus exit.

Virg. Æn. 5. 438.

———— si licet me latere testis abscedere.

Ter. Heaut. 4. 2. 5.

Saepe dabis nudum, vincat ut ille, latus.

Tibull. 1. 4. 46.

Est autem aurigae species Vertumnus, et ejus,

Trajicit alterno qui leve pondus equo.

Propert. 4. 2. 35.

Fautor utroque tuum laudabit pollice ludum.

Hor. Ep. 1. 18. 66.

Securus, cadat, an recto stet fabula talo.

Hor. Ep. 2. 1. 176.

Si plausoris eges aulaea manentis, et usque

Sessuri, donec cantor, vos plaudite, dicat.

Hor. A. P. 154.

P A R T I.

ANTIQUITIES OF ROME.

C H A P. II.

Of the Civil Establishments of the Romans.

I.

ROMULUS, perceiving that the happiness of his subjects depended upon a regular subordination of rank, very early divided them into the *Patricians*, the *Knights*, and the *Plebeians*. The first of those orders were distinguished for such personal qualities as give eminence in a rude state ; and of them the Roman *Senate* was originally composed.

The

The number of Senators seems to have increased in the days of Romulus himself. It was certainly augmented in those of *Tarquinius Priscus*, of *Sylla*, of *Julius Caesar*; and was at last reduced by *Augustus*. The mode of electing Senators varied at different periods of the state. While the power of election was in the Censors, certain abuses were committed by them, which were restrained by the *Ovinian Law*. The changes in respect to the electing of Senators under Augustus, favoured the growth of his own power. Those talents that give a right to personal distinction, were then the objects of jealousy; and rank lost its value by being affixed to those only who could be the tools of ambition in others.

While the power of electing Senators belonged to the office of the Censors, those only of a certain age, rank, and fortune could expect admission into the order.

Excluded.

Excluded Senators were not for ever deprived of their privilege.—Manner in which it was restored.—Badges of Senatorian dignity.

Times and places at which the Senate met.—Mode of its convocation.—Extent of its jurisdiction.—Manner in which business was introduced, transacted, and decided.—Object of the *Lex Cornelia* in fixing a quorum.—Of the *Princeps Senatus*.

II.

The *Knights* at Rome were originally the King's life-guards, and consisted only of young men. Their number was greatly augmented by some of the successors of Romulus.—Difference among the *Equites*, as *Equo merentes*, and as *Equo publico donati*.—Conditions of admission into the order.—Doubtful whether or not the possession of a certain fortune gave a claim to

to be enrolled as a Knight.—Badges and privileges of the order.

The Knights appear to have been in the different capacities of *Soldiers*, *Judges*, and *Tax-gatherers*. By the *Sempronian Law*, the right of judging was transferred from the Senators to the Knights. Sylla, wishing to restrain the growing power of the democracy, restored it to the Senate; but the Emperors, who wished to establish their own power by flattering both orders, shared it between them.

Of the *Transvectiones* which took place every year, and every fifth year.—Manner in which the Censor expressed his approbation and his disapprobation of the Knights.—Of the *Princeps Juventutis*.—The order of Knights, by being subordinate to that of the Patricians, and superior to that of the Plebeians, served to strengthen the union between the two.

III.

The Patricians at Rome derived their dignity from birth; the Nobility derived theirs from office.—Of the hereditary badges of Nobility.—Manner in which the *Jus Imaginum* showed itself.—Wisdom of the Romans in prompting the fidelity of the magistrate, by making him anticipate in idea the gratitude of his honoured descendants.

At first the Plebeians could not be ennobled by office, but were mortified with distinctions which the weak vanity of their superiors often disposed them to magnify. Their dependence on the Patricians, however odious, became inevitable, from the want of mechanical employments. For cementing parts naturally discordant, and prone to separation, Romulus instituted the relation between *Patron* and *Client*. The choice of the Patron was more judiciously

ciously given the Clients, than that of the Clients would have been given the Patron. Cities and states were afterwards under the protection of distinguished families.—Of the respective and the reciprocal duties of this hereditary relation.

Explanation of Terms, Phrases, and Passages in the Latin Classics, that refer to the above-mentioned Subjects.

Populus ; Plebs ; Laticlavii ; Angusticlavii.—Concionalis hirudo aerarii, misera ac jejuna plebecula. *Cic. Ep. ad Att.* 1. 16.—In Hortensii sententiam plures ituros. *Cic. Ep. F.* 1. 2.—Frequentes ierunt in alia omnia. *Cic. Ibid.*—Mutavit calceos : Pater conscriptus repente factus est. *Cic. Phil.* 13. 13.—Ut diem dicendo eximerent. *Quinct. Dial. de Or.* 19.—Ignominiae non honoris causa me primum excitatum jussuque dicere. *Liv.* 9. 8.—
Caeteri,

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Caeteri, vultu manuque; pauci, quibus conspicua dignitas, aut ingenium adulatione exercitum, compositis orationibus assentiebantur. *Tac. H. 4. 4.*—Promissumque jus annulorum cum millibus quadringenis fama distulit. *Suet. J. Caes. 33.*—*Impolitiae* notabatur: quasi si tu dicas *incuriae*. *Aull. Gell. 4. 12.*—Cujus patrocinio civitas utebatur. *Sall. Cat. 41.*

Cum plebs et minor ordo maximusque.

Mart. 4. 2.

Nam ut quisque insanus nigris medium impediit crus
Pellibus, et latum demisit pectore clavum.

Hor. S. 1. 6. 27.

Feceris ipse aliquid, propter quod nobilis esses.

Juv. 8. 41.

Promissa est nobis sportula, recta data est.

Mart. 8. 50. 10.

At memini, vitamque meam moresque probabas
Illo, quem dederas praetereuntis equo.

Ov. Trist. 2. 1. 89.

IV.

IV.

Beside the distinction among Roman citizens arising from birth, another, it was observed, arose from official dignity. Magistrates were either *Ordinary* or *Extraordinary*. Their jurisdiction was confined either to the city or the country.—Other grounds of distinction mentioned and explained, such as that founded on *Potestas*, *Jurisdiclio*, and *Imperium*.

In the early ages of Rome, the Kings took place of every other magistrate. They were called by election to the enjoyment of a limited power, which few of them were disposed to abuse.—Extent of that power.—Ensigns of their dignity.—Of the *Tribunus Celerum*.

The *Consuls*, as successors to the Kings, were the most distinguished of the ordinary magistrates. Their power was less an object of jealousy than that of their pre-

F decessors,

deceffors, on *two* accounts.—Limitations of the Consular authority, by *Valerius Poplicola*.—The Consuls continued in office a shorter time under some of the Emperors, than during the republic.—Ensigns of their dignity.—Extent of their power.—Security against the abuse of it.—Of the *Consul Suffectus*.

As the transactions of a warlike state often called the Consuls abroad, one *Praetor* was at first created to undertake the administration of justice at home. The number of *Praetors* increased with the duty assigned to them. This duty was of various kinds.—Of the *Lex Annua*, and *Edicta Tralatitia, vel Nova*.—Rank of the *Praetor Urbanus*.—Ensigns peculiar to the fraternity.

Two *Censors* were created to perform what was originally a part of the duty of the Consuls.—History of the *Census*; and advantages attending the institution.—Till
the

the time of the Emperors, the power of the Censors underwent but temporary suspensions. They had a right to inspect the behaviour of all the citizens, and to inflict punishments suited to the rank of the delinquent. They were thus the guardians of national virtue, and, by marking indecencies, they checked the growth of crimes.

The *Ædiles Curules*, *Plebei*, and *Cereales*, were created at different times.—History of their office.—Their Ensigns.—Of the *Ædile's* edict.

The *Quaestores Aerarii* were keepers of the public treasure.—Place in which this was deposited.—They gave a strict account of what they received and disbursed. They had other important pieces of duty to perform, beside that of being treasurers.—Of the *Quaestores Provinciales*.

The *Tribunes of the People* were remarkable both for the extent and the abuses of

their prerogative.—Enumeration of those grievances which were the reasons of their being created.—The Tribunician power was supported by many express laws, as the *Lex Icilia*, &c. When at its utmost extent, it may be reduced to *five* great articles.—Sylla, perceiving that the balance of the constitution would be destroyed by it, and suiting the violence of the remedy to that of the disease, gave it a severe check.—Julius Caesar at one period supported it from motives seemingly patriotic. After his success, however, he was active in trying to retrench it. Under succeeding Emperors, the office grew contemptible; and though not discontinued, yet might be numbered among those things which Tacitus styles the *Simulacra Libertatis*.

Explanation

Explanation of Terms, Phrases, and Passages, &c.

Do ; Dico ; Addico.

Auspicia majora et Minora. *Aul. Gell.*

13. 15.—Crudeliter et regie factum esse dicerent. *Cic. in Cat. 1. 12.*—Licitorique proximo te tradidisse. *Cic. de Div. 1. 28.*

—Cum Crassus se de turba et a subselliis in otium, solitudinemque contulerit. *Cic. de Or. 2. 33.*—Loca Ædilem metuentia.

Sen. de Vit. Beat. 7.—Tum Censor eum, quod intempestive lascivisset, in aerarios retulit. *Aul. Gell. 4. 20.*—Censuram inter aliquos agere. *Sen. Ep. 67.*

Verbaque honoratus libera praetor habet,

Ovid. Fast. 1. 52.

—————Caerite cera

Digni—————

Hor. Ep. 1. 6. 62.

Sed nunc de factis levioribus : Et tamen alter

Si fecisset idem, caderet sub iudice morum.

Juv. 4. 11.

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Ille nefastus erit, per quem tria verba silentur :
Fastus erit, per quem lege licebit agi.

Ovid. Fast. l. 47.

V.

The origin and progress of Government may be traced in the history of the constitution of Rome. The ablest political writers, accordingly, have recourse to it for the establishment of sound principles, and the confutation of such as are false. It underwent all the changes which political establishments can undergo. During the happiest times of Rome, it exhibited a mixture of *Monarchy*, *Aristocracy*, and *Democracy*.—View of the respective powers of the *Consuls*, the *Senate*, and the *People*.—Manner in which those different powers were balanced, so as to retard the corruption of each.

Without studying the history of Rome, its antiquities cannot be understood.—
History,

History, without the accuracy of the antiquary, would degenerate into romance; and Antiquities, without the historian's arrangement, would present a set of insulated facts, from which the philologist could derive but little advantage.

——— alterius sic

Altera poscit opem res et conjurat amice.

Historical account of the changes that took place in the Roman Government.—Prerogative of the first Kings.—Changes introduced by *Servius Tullius*, and means of effecting them.—The first revolution in the Roman state extinguished monarchy.—Grievances suffered under the succeeding aristocracy, produce another revolution. The arrogance of the Tribunes, at the beginning of the democracy, betrayed their ambitious designs, and became palpable even to those whom they pretended to support.

The

The revival of the *Agrarian Law* incensed the Patricians.—Comparative merit of *Marius* and *Sylla*, the heads of the two great parties. The restoration of aristocracy was the result of their dispute.—Controversy between *Pompey* and *Caesar*.—The success of the latter formed the fourth revolution in the Roman state.—Even the fall of Rome gave proof of its magnificence.—The origin of many modern nations, is to be found in the ruins of this great Empire.

VI.

Beside the Magistrates already mentioned, there were extraordinary ones appointed only upon particular emergencies.

The *Dictator* is entitled to hold the first place among these. The Greeks, with much propriety, stiled the Dictatorship *αριστην τυραννίδα*, as the state by means of it experienced

experienced occasionally the advantages of an absolute government, without being always subjected to its evils.—A Dictator was originally created for *two* purposes only. He was named by the Consul in a particular manner, and could be created only upon certain conditions.—Duration of his office. While he continued in it, the power of every magistrate but the Tribunes was suspended.—His Ensigns.—He was subjected to restrictions; some of which appear to have been arbitrary, and others needful, to temper the plenitude of his power.

The *Magister Equitum* was generally named by the Dictator. His Ensigns were nearly the same with those of the Praetor. He was the first subject in the state; and had that inspection over the cavalry, in particular, which the Dictator had over the people at large.

The

The *Praefectus Urbi* was the Lieutenant of the Kings and Consuls during their absence from the city, and seems to have possessed the whole of their power.

An *Interrex* was created under the monarchy, when there was no King; and under the republic, when there were no Consuls, and no Dictator.—Mode of his appointment. The first *Interrex* had not all the powers of his successors. The office is singular in one respect, that it was never held by a Plebeian.

Other extraordinary Magistrates deserve attention; such as the *Decemviri*, and the *Tribuni Militum consulari potestate*, the *Praefecti Annonae*, &c.

Before the second Punic war, the Consuls, and other ordinary Magistrates, were able to attend to the government of the provinces. When the Empire increased to a certain degree, this became impossible. *Proconsuls* and *Propraetors* accordingly

ingly were created, whose power in their respective provinces was the same.—Circumstances in which they differed.

Division of the provinces into Consular and Praetorian. The governors of both received their instructions from the Senate.—Extent of their powers.—Manner in which they left the city, and entered it upon their return.

New division of the provinces by Augustus, expressive of his subtlety as a politician.

The jealousy of the Roman state, in respect to the fidelity of the rulers of provinces, kept pace with their distance from the seat of government. Each Governor had along with him one *Quaestor*, and at least three *Legati*. It behoved the Senate to be satisfied as to the probity of the latter; the number of whom varied according to the extent or value of the province. Duty of *Quaestors* and *Legati*.—Manner
in

in which the Proconsul left his province.
—Time and mode of examining his accounts.

The Magistrates were attended by certain officers, termed *Scribae*, *Accensi*, *Lictores*, *Praecones*, &c. They were distinguished also by certain Ensigns, expressive of their dignity, as *Fasces*, *Secures*, &c.

Explanation of Terms, Phrases, and Passages, &c.

Ut, qui Praetor maximus sit, Idibus Septembribus clavum pangat. *Liv.* 7. 3.
—Consulti Augures vitiosum videri Dictatorem, pronunciaverunt. *Liv.* 8. 23.—
Ne urbs sine imperio esset, in tempus deligebatur, qui jus redderet, ac subitis mederetur. *Tac. Ann.* 6. 11.—Interrex, quem et ipsum Patricium esse et a Patricio prodinecessesse est. *Cic. pro Dom.* 14.—Esse cum imperio vel cum potestate. *Fest. iis Voc.*—

Se nostra causa voluisse suam potestatem
 esse de Consulibus ornandis. *Cic. Ep. ad
 Att. 3. 24.*—Decretumque omnium pri-
 mum, ut Consules sortirentur compara-
 rentve inter se. *Liv. 24. 10.*—Electus
 quem contubernio aestimaret. *Tac. Ag. 5.*
 —Appius in ultimam provinciam se con-
 jecit, Tarsum usque, ibique forum agit.
Cic. Ep. ad Att. 5. 16.—Se rogatum esse
 ut scriberet ad me, ut essem ad urbem.
Cic. Ep. ad Att. 7. 17.—Cassium sibi lega-
 vit. *Cic. Ep. ad Div. 6. 6.*—Ut postula-
 rem legationem liberam mihi, ut aliqua
 causa proficiscendi honesta quaereretur.
Cic. Ep. ad Div. 11. 1.—Subito ereptus
 totam legationem orbam et debilitatam re-
 liquit. *Cic. Philip. 9. 1.*—Quid agendum
 nobis sit super legatione votiva. *Cic. Ep.
 ad Att. 14. 22.*—Tabulam posuisse et ju-
 rasse se scriptum non facturum. *Liv. 9.
 46.*—Cum decuriam emerunt ex primo
 ordine exploforum in secundum ordinem

G

civitatis

civitatis se venisse dicunt. *Cic. in Ver. 2.*
79.

VII.

The original division of the Roman territory was into three parts. Each of these was divided into ten *Curiae*. Each *Tribe* had its *Tribune*; each *Curia* its *Curio*; and over the whole of the *Curiae* presided the *Curio Maximus*.

Servius Tullius overturned this division, and created the *Tribus Rusticae et Urbanae*. The people were thus distinguished, not by their rank, as formerly, but by the place of their abode. The number of the *Tribus Urbanae* always remained the same; that of the *Tribus Rusticae* did not.

The other division of the people into *Classes* and *Centuries*, by Servius Tullius, was purely political, and intended to make power accompany wealth. By this the
Commons

Commons were blinded, and the Aristocracy confirmed.—Number of Centuries in each class, and wealth of those who composed it.—The loss of political importance, upon the part of the poorer citizens, was made up by a proportionable exemption from taxes and public service.

VIII.

The nature of the *Comitia*, at any one time, was fixed by the manner in which the people were called to attend, whether in *Curiae*, *Centuries*, or *Tribes*.—General purposes for which the *Comitia* was held.—Times and places for holding such assemblies.

At the *Comitia Curiata*, when sixteen of the thirty *Curiae* agreed in opinion, the matter under discussion was settled.—Influence of the Senate upon its decisions.—The business of this assembly respected

three articles chiefly.—Power of the Lic-tors who convoked it.—The new forms of holding the Comitia, introduced by Servius and the Tribunes, did not supersede the use of the old.

The *Comitia Centuriata* was understood to be the most dignified assembly. By it the highest offices were filled, the most important laws enacted, and the most dangerous crimes tried and punished.—Division of the people into *Classes* and *Centuries*, and effects of this division in weakening the democracy.—Interval between the convocation and actual meeting of the Comitia by Centuries.—Place where it was held.—Circumstances which prevented, and which dissolved the assembly.—Mode of *canvassing*, and of *giving votes*.

The *Comitia Tributa* was as favourable to the spirit of democracy, as the Comitia last treated of was adverse to it. Before
the

the meeting of it, no regard was paid either to the will of the Sénate, or to the responses of priests.—Business transacted there.—Difference between *Plebiscita* and *Leges*.—Of the investiture of certain magistrates by means of *two Comitia* of different kinds.

Explanation of Terms, Phrases, and Passages, &c.

Ovile ; Comitium ; Concilium ; Diribitores ; Incensi ; Obnuntiare.

Inter notissimos morbos est etiam is, qui Comitialis vel major nominatur. *Cels.* 3. 23.—Si qua vis est parata, si qua diminutio capitis est futura, depono. *Cic. pro Mil.* 36.—Quae Curia fuerat principium. *Liv.* 8. 38.—Aut de jure dubitari potest ipsius rogationis, siue non trino forte nondino promulgata, siue non idoneo die lata esse dicitur. *Quinct.* 2. 4. 35.—Nunc, quia prima illa Comitia tenetis Centuriata

et Tributa, Curiata tantum auspicioꝝ
 causa remanserunt. *Cic. cont. Rull. 2. 27.*
 In M. Catonis oratione, qua Voconiam le-
 gem suavit, quaeri solet quid sit Classicus,
 quid infra Classẽ. *Aul. Gell. 7. 13.*—
 Eo die quum fors praerogativae ita exisset.
Liv. 24. 7.—Centuriae jure vocatae. *Liv.*
27. 6.—Fieri auctores in incertum Comi-
 tiorum eventum. *Liv. 1. 17.*—Officiosis-
 sima natio candidatorum. *Cic. in Pis. 23.*
 —Exquirere sententias per saturam. *Sal.*
Jug. 29.

Nam proletario sermone nunc quidem, hospes, utere.
Plaut. Mil. Glor. 3. 1. 157.

————— laevum
 Qui fodiat latus, et cogat trans pondera dextram
 Porrigere————— *Hor. Ep. 1. 6. 50.*

Omne tulit punctum qui miscuit utile dulci.
Hor. de Art. P. 343.

Pars putat, ut ferrent juvenes suffragia soli,
 Pontibus infirmos praecipitasse senes.
Ovid. Fast. 5. 627.

IX.

*Trial*s at Rome were divided into those styled *Privata* and *Publica*; which distinction corresponds with that in modern times between Civil and Criminal.—Form of trials under the first Kings, when there could hardly be any system of statute, and certainly none of common law.—Manner of citing the person understood to be guilty.—When civil trials multiplied, so as to give sufficient employment to the two Praetors, four standing courts, styled *Quaestiones Perpetuae*, were created to take cognizance of certain criminal offences.—Of the crimes *Majestatis*, *Ambitus*, *Peculatus*, *Repetundarum*.

The summons given the person accused was accompanied with particular solemnities, which were never omitted.—Power of the appellant in fixing the mode of trial.—Of the Court of *Centumvirs* and *Decemvirs*.

viros.—Circumstances in which the forms of process in civil and criminal trials agreed and differed.—Of the *Recuperatores*, *Judex Quaestionis*, &c.—The Judge gave sentence with a degree of moderation that became the guardian of the rights of his fellow-subjects.

Beside the trials that were conducted before particular judges, there were others brought before the people assembled in their Comitia.—Form of process in those last mentioned.

The Romans had a variety of punishments suited to the variety of crimes, and to the circumstances which might modify particular offences.—Enumeration of these.

Explanation of Terms, Phrases, and Passages, &c.

Antestari; Ampliatio; Comperendinatio; Divinatio.

Alicui

Alicui diem dicere, multam irrogare, actionem perduellionis intendere. *Cic. pro Mil.* 14.—Qui non calumnia litium non injustis vindiciis ac sacramentis alienos fundos petebat. *Cic. Ibid.* 27.—Quod lex Rupilia vetaret diebus triginta sortiri dicam, quibus scripta esset. *Cic. in Ver.* 2. 15.—Nam et Quaestiones perpetuae, hoc adolescente constitutae sunt, quae antea nullae fuerunt. *Cic. in Brut.* 27.—Nam morbus nempe fonticus non febriculofus neque nimis gravis; sed vitium aliquod imbecillitatis atque invalentiae demonstratur; non periculum vitae offenditur. *Aul. Gell.* 20. 1.—Affuturum, ubi Praetor reo atque accusatoribus diem prodixisset. *Tac. Ann.* 2. 79.—Neque enim illi litem contestabuntur. *Cic. Ep. ad Att.* 16. 15.—Vulgi rumore territus, et robur et saxum, aut parricidarum poenas minitantium. *Tac. Ann.* 4. 29.—Jam pater ejus accusatus a M. Antonio, futorio

rio atramento absolutus putatur. *Cic. Ep. Fam. 9. 21.*—Neque ut antea exsanguem illam et ferream frontem ne quidquam convulnerandam praebeant punctis, et notas suas rideant. *Plin. Pan. 35. 3.*

—— casu tunc respondere vadato
Debebat: quod ni fecisset, perdere litem.

Hor. Sat. 1. 9. 36.

—— licet antestari? Ego vero
Oppono auriculam——— *Hor. Ibid. 76.*

—— centum gravis hasta virorum.
Mart. 7. 62.

Excolat et geminas plurima palma fores.

Ibid. 27.

Quippe relegatus non exul dicor———

Qu. Trist. 2. 137.

Cujus supplicio non debuit una parari
Simia, nec serpens unus, nec culeus unus.

Juv. 8. 213.

Et potis es nigrum vitio praefigere theta.

Perf. S. 4. 13.

PART

P A R T I.

ANTIQUITIES OF ROME.

C H A P. III.

Of the Military Establishments of the Romans.

I.

THAT which is styled the national object in any country, whether it be War or Commerce, produces very remarkable effects upon the character of its inhabitants.—Comparison between the supposed effects of each of those national objects.

The spirit of the Roman state was entirely military. Its founder was under a necessity

necessity either of vanquishing some of his neighbours, or of perishing in the attempt. Valour, accordingly, in the eye of him and his followers, was the first quality of human nature. This military spirit, that was coeval with the Roman state, received strength from a variety of circumstances, especially from religious sentiments artfully instilled and directed.

The inhabitants of Rome seem at first to have formed a militia, ready to execute the ambitious purposes of their Prince. No office within the city was bestowed on a person who had not served a certain number of campaigns. Though all the citizens might be forced to serve their country as soldiers, yet every one was not allowed the honour of doing so.—Difference of rank between Cavalry and Infantry; between those in the land and in the sea-service.

Manner

Manner in which the *Delectus* took place.—Number of Legions in a Consular army.—The *Military Tribunes* disposed to choose those first who had lucky names.—Punishments inflicted on those who refused their service.—Circumstances which could prevent a person from being forced to serve his country as a soldier.—State of the *Socii* and *Auxiliares*.—Of the *Sacramentum*, or military oath.

The Roman *Legion* varied in point of number at different periods of the state.—Its least and its greatest number.—The number in the *Cohort*, the *Manipulus*, and the *Century*, was proportioned to that in the *Legion* at any one time.—Superiority of the first to the other *Cohorts*, and of the first *Troop* of *Cavalry* to the other *Troops*.—Division of the *Infantry* into the *Velites*, the *Hastati*, the *Principes*, and the *Triarii*.—Station of each during an engagement.—Division of the *Cavalry*.—

H

Number

86 ANTIQUITIES OF ROME.

Number of campaigns during which the *Equites* and *Pedites* were required to serve.—Reason why the service of the former was shorter than of the latter.—Different ways in which military service ended.

Proportion borne by the Legion of the *Socii* to that of the Romans.—Doubtful whether the former consisted of divisions similar to those in the latter. When the monuments from which the antiquary gathers his information fail him, his researches end. The moment he gives play to conjecture, he quits his province.

Explanation of Terms, Phrases, and Passages in the Latin Classics, that refer to the above-mentioned Subjects.

Ipse in capitolium ad delectum discessit. *Liv.* 26. 31.—Neque proletarii neque capite censi milites, nisi in tumultu maximo scribebantur. *Aul. Gell.* 16. 10.—Qui
sinistræ

sinistrae manus digitos, ne bello Italico militaret sibi absciderat, ipsum aeternis vinculis puniendum censuit, effecitque, ut quem honeste spiritum profundere in acie noluerat, turpiter in catenis consumeret. *Val. Max.* 6. 3. 3.—Ad Consulem cum exercitu iusto consulari proficisci. *Liv.* 10. 25.—Egregie Legiones, nec segnius duae alae pugnabant. *Liv.* 40. 40.—Immodeste missionem postulantes, citra commoda emeritorum praemiorum exauctoravit. *Sueton. Aug.* 24.—Viginti duo stipendia annua in exercitu emerita habeo, et major annis sum quinquaginta. *Liv.* 42. 34.

II.

The *Commanders* in a Roman army were such as had authority either over the Infantry or the Cavalry, or over both. The *Imperator* had very extensive powers. His authority implied a suspen-

sion of the *Porcian* and *Sempronian* laws respecting the rights of private citizens. The splendour of conquest, in the eye of the Romans, cancelled the severity, and even the iniquity of whatever led to it.

In every Legion, six Military Tribunes had a command immediately under the Consul, and promoted inferior officers according to their merit. The *Legati*, in the performance of their vicarious duty, possessed the same power with the Emperor himself.—Number of *Legati* not always the same.

The *Centurions* were chosen from all the orders of soldiers, except the *Velites*.—Their badge and employment.—Rank of the *Primipilus*, and steps through which his rank was obtained. As personal merit was one sure road to advancement in the Roman army, so the ambition even of the lowest never wanted an object.

The

The *Praefecti Equitum* and *Decurio* had precisely the same powers among the Cavalry, which the *Tribuni Militum* and *Centuriones* had among the infantry.

A Roman army was remarkable, and tried the skill of its leader in three different situations; when Marching, Encamped, and Drawn up in order of battle.

Before a *March* was undertaken, the intention of the leader was notified by the *Tessera*.—Manner in which this was circulated.—The *Clasficum* sounded three times, for three different purposes.—Of the Military Music of the Romans.—Instruments on which it was performed.—Weight carried by every soldier, and quickness with which he moved.—His arms the least burdensome part of what he carried.—Different forms of the *Agmen*, according to the nature of the ground, or the expectation of an attack.—Chief dangers to which an army when marching is exposed.—

Ordinary means of prevention employed
by Roman generals.

Explanation of Terms, Phrases, and Passages, &c.

Ob recepta signa cum Varo amissa,
ductu Germanici, auspiciis Tiberii. *Tac.*
Ann. 2. 41.—Ipsam aquilam Atilius Ve-
rus Primipili Centurio, multa cum hos-
tium strage, et ad extremum moriens, ser-
vaverat. *Tac. Hist.* 3. 22.—Praejuratio-
nes facere. *Fest.*—Ibique exercitum lus-
travit. *Caes. B. G.* 5. 52.—Signum dari
jubet et vasa militari more conclamari.
Caes. B. C. 1. 66.—Juvenes per mediam
concionem agmine ingressi. *Liv.* 1. 6.

Nodosam post haec frangebat vertice vitem.

Juv. 3. 247.

Ut locupletem aquilam tibi sexagesimus annus
Afferat—————

Juv. 14. 197.

Quod

ANTIQUITIES OF ROME. 91

Quod mihi pareret Legio Romana Tribuno.

Hor. S. 1. 6. 46.

At spoliis ego jam raptis laudabor opimis.

Virg. Æn. 10. 449.

Et referes pili præmia clarus eques.

Mart. 6. 58.

_____ et lituo tubæ

Permissus sonitus_____ *Hor. Car. 1. 23.*

Non tuba directi, non aeris cornua flexi.

Ovid. Met. 1. 98.

III.

When a Roman army was upon a march, *Metatores* were sent forward to choose, and to mark out a place for an encampment. In the choice of this spot, *two* objects were always kept in view.—The labour necessary for forming a camp, was understood to be well repaid by the protection it afforded.—Roman camps had different names, and were differently fortified, according to the time it was

was proposed to use them.—Of the *Man-
sines*, and *Castra Stativa*, *Æstiva*, and
Hiberna.

Pyrrhus first taught the Romans the art
of constructing a camp. They were ever
ready to learn from their enemies, and
to profit by their misfortunes.

The figure of a Roman camp was al-
most always square. It seldom happened
that any advantage was taken of the na-
ture of the ground, or of the vicinity of
a river.—Of the *Praetorium*, the *Forum*,
the *Tents of the Tribunes*, the *Principia*.—
Manner in which the Infantry and the Ca-
valry were encamped, illustrated by a plan.
—Of the *streets*, the *tents*, the *gates*, the
rampart, the *ditch*.

The camp was the chief seat of military
discipline, and dexterity in the perform-
ance of different feats, was there acquired
and improved. The most exact order
was wisely preserved in it. Courage is
the quality of troops only in certain situa-
tions;

tions; and the bravest, when surpris'd, may yield to their inferiors both in valour and number.—Regularity observed in the *Excubiae*, *Vigiliae*, and *Circumitiones*. Of the servants of the camp, and the *Procesiria*.

IV.

The Roman *Acies* was so judiciously formed, that the smallest number of men could operate with the greatest effect; and resources were provided for the misfortunes most likely to occur. Its form was not the same at every period of the state, nor with every number of men. The *Velites*, who were sometimes stationed in the *Viae*, or intervals between the *Manipuli*, and at other times upon the wings, had a particular province. The *Hastati* stood in front; the *Principes*, equal in number, stood behind them; and the
Triarii

Triarii rested on their knee behind the two other ranks. Hence the latter were called by the Latins *Subsidia*, and by the Greeks *Επίδεοι*.

Station of the *Imperator*, the *Equites*, the *Socii* and *Evocati*.

Comparison between the Roman *Acies* and the Macedonian *Phalanx*.—The latter, though long formidable to the armies of Asia, exhibited a ridiculous parade of ineffective force, and was formed to destroy itself. No theory in military affairs was ever adopted at Rome, whose soundness had not been proved by experience, nor was any attempt made to reconcile the rigid application of maxims with the necessary contingencies of war. The *Globus*, the *Cuneus*, the *Forceps*, the *Serra*, were adopted according to exigencies.

Of the General's speech, and other circumstances, which happened immediately before an engagement took place.—Of the

the Roman *Standards*, and the reverence in which they were held.

Explanation of Terms, Phrases, and Passages, &c.

Vallus ; Vallum ; Barritus.

Neve Hiberna propius ullam urbem decem millibus passuum aedificarent. *Liv.* 26. 1.—Militem Romanum nivibus pruinisque obrutum sub pellibus durare. *Liv.* 5. 3.—Tanquam in procinctu testamentum faceret. *Cic. de Or.* 1. 53.—Prima Vari castra lato ambitu, et dimensis principiis, trium Legionum manus ostentabant. *Tac. Ann.* 1. 61.—Directa Acie pugnare. *Vell. Pat.* 2. 47.—Caesari omnia uno tempore erant agenda, vexillum proponendum, quod erat insigne quum ad arma curri oporteret. *Caes. B. G.* 2. 20.—Alacresque milites alius alium, ut adderet gradum, memor ad defendendam ire

ire patriam, hortabantur. *Liv.* 26. 9.—
 Inde rem ad Triarios redisse, quum labo-
 ratur, proverbio increbuit. *Liv.* 8. 8.—
 Illic signa et aquilam amplexus, religione
 sese tutabatur. *Tac. Ann.* 1. 39.—Pilani
 Triarii quoque dicti, quod in acie tertio
 ordine extremis subsidio deponebantur.
Var. de L. L. 4.

———— hic ego ero post principia.
Ter. Eun. 4. 7. 11.

Omnia sint paribus numeris dimensa viarum.
 — quia non aliter vires dabit omnibus aequas
 Terra, neque in vacuum poterunt se extendere rami.
Virg. Geo. 2. 284.

———— sed erat reverentia faeno
 Quantum nunc aquilas cernis habere tuas.
Ovid. Fast. 3. 115.

V.

Roman *Arms* may be divided into of-
 fensive and defensive, in respect both to
 battles and sieges. The choicest metal
 was

was employed, and the greatest art exhibited in their formation. The warrior's body was protected by the *Galea*, *Cassis*, *Scutum*, *Glypeus*, *Lorica*, *Parma*, *Ocreae*, *Caligae*.—Description of each.—The weapons with which he attacked his foe were the *Gladius*, *Hasta*, *Pilum*, &c.—Though the Roman sword served both for giving a cut and a thrust, yet the latter use of it was chiefly recommended, as being safest for the person who gave, and most dangerous for him who received it.

Armour used by the *Velites*, as the *Hastae velitariae*, and *Parma sesquipedalis*.
—Armour of the *Equites*.

The arms used, both as offensive and defensive, at sieges, had the general appellation of *Machinae*. To the former belonged the *Testudo*, the *Scalae*, the *Crates*; the *Vineae*, the *Plutei*, and *Arietes*.

The construction of the *Balistae*, *Catapultae*, *Scorpiones*, and *Onagri*, in spite of
I the

the assistance to be gathered from the relief still extant upon Trajan's pillar, seems not to be thoroughly understood. Few of the moderns have succeeded in explaining certain passages in *Vitruvius* and *Ammianus Marcellinus*, respecting this subject. The whole seem to have been constructed upon one principle, and to have differed in regard to the strength of the elastic substance by which the body thrown was impelled. —The uses of those engines may be distinctly gathered from the Classics.

Of *Circumvallations* and *Mines*, and manner of conducting each.—Stratagems used by the besieged, either to baffle the attempts of the enemy, or to become as early aware of them as possible.

Changes introduced into the art of war by the invention of Gunpowder.—The instruments of death have become less destructive, in proportion as they have been rendered formidable.

VI.

As the Romans first formed their *Navigia* for the purposes of war, and not of commerce, they may be regarded as floating batteries, and of course as a species of military engines. Their rivalry with Carthage led them to attempt ship-building. Their early misfortunes at sea created no despondence, nor any dread of that element which the commerce of their enemies had rendered familiar to them.

Non hydra secto corpore firmior
Vinci dolentem crevit in Herculem.

The Romans were more disposed to use the oar than the sail, on *two* accounts. They used but one mast, and this could be put up and taken down at pleasure. They never chose to engage at sea but in calm weather. The number of oars increased with the size of the ship to be

I. 2. moved,

moved, and the whole were divided into banks. By a curious and artful disposition of the oars, which were of different lengths, every rower added to the general impulse, and no interference took place between those on the different banks.

According to the ingenious theory of a celebrated modern enquirer into the naval affairs of Rome, the side of the ship must have born upon the water at an angle much less than a right one. From this obliquity, the length of the upper oars would be diminished, and less force would be required to work them. As the lines of the oar-holes were not perpendicular, but lay so as to form a *quincunx*, the rowers upon the *transra* had full room to exert their strength.—Draught of a Roman ship.

Of the *Biremes*, *Tiremes*, *Quadriremes*, &c.—Different parts of a ship, as the *Carina*, *Foramina*, *Statumina*, *Antennae*, &c.—Manner in which naval engagements were

were conducted, and the *Corvi* or grappling hooks applied.

Explanation of Terms, Phrases, and Passages, &c.

Navis actuaria; *Oneraria*; *Longa*; *Oraria*; *Aperta*; *Liburnica*; *Piscatoria*; *Fluviatilis*. *Cymba*; *scapha*; *linter*.

Arma his imperata, *galea*, *clypeum*, *ocreae*, *lorica*, omnia ex aere, haec ut tegumenta corporis essent. *Tela* in hostem *hastaque* et *gladius*. *Liv.* 1. 43.—*Ut* *hastæ* *velitibus* *amentatae*, sic *apta* *quaedam* et *parata* *singulis* *causarum* *generibus* *argumenta* *traduntur*. *Cic. de Clar. Or.* 78.—*Cum* *ingens* *multitudo* *artis* *locis* *praelongas* *hastas* *non* *protenderet*, *non* *colligeret*. *Tac. An.* 2. 21.—*Ad* *clypeum*, *ad* *hastam*, *ad* *fraenum*. *Polyaen. Strat.* 4. 3.—*Ut* *enim* *balistæ* *lapidum* et *reliqua* *tormenta* *telorum* *eo* *graviores* *emis-*

fiones habent, quo sunt contenta atque adducta vehementius. *Cic. T. Q. 2. 24.*—
Apertos cuniculos praeusta et praeacuta materia, et pice fervefacta, et maximi ponderis saxi morabantur, moenibusque adpropinquare prohibebant. *Caes. B. G. 7. 22.*

Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonitruae.

Virg. Aen. 7. 28.

———— meo remigio rem gero.
Plaut. Mil. G. 3. 1. 152.

Effugit Hibernas demissa antenna procellas,
Lataque plus parvis vela timoris habent.

Ovid. Trist. 3. 4. 9.

———— omnis res est jam in vado.
Ter. And. 5. 2. 4.

———— dumque ardua pinus
Erigitur, pavidi classis siluere magistri,
Strictaque pendentes deducunt carbasa nautae.

Lucan. 2. 695.

———— Ionio

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——— Jonio jacet ipse in littore et una
Ingentes de puppe Dei——— *Perf. 6. 29.*

——— jubet ocius omnes
Adtolli malos, intendi brachia velis :
Una omnes fecere pedem———

Virg. Æn. 5. 828.

——— summis adnectit suppara velis.
Stat. Sylv. 3. 2. 27.

Intrat diffusos pestis Vulcania passim,
Atque implet dispersa foros : trepidatur omisso
Summis remigio——— *Sil. Ital. 14. 423.*

—— triplici pubes quam Dardana versu
Impellunt ; terno confurgunt ordine remi.
Virg. Æn. 5. 119.

VII.

Roman wisdom was more manifest in nothing than in an accurate adjustment of rewards to merit, and of punishments to the contrary. *Military rewards* were suited to the rank of the soldier, and to the danger of the service. An advancement was valued,

valued, not by the rank given, but by the interval between the stations quitted and obtained.

The Emperor only could obtain a *Triumph*, an *Ovatio*, and a *Laurea*. Subaltern officers got promotions, and a large share of those rewards that were bestowed on common soldiers.

The splendor of a Roman Triumph was such, that he who enjoyed the honour, dreading the envy of the beholders, took means to prevent it, and was desired to remember that he was a man. His chariot had every possible decoration, and was drawn either by horses of a particular colour, or by elephants.—Difference between the triumphal chariots, and those in ordinary use.—Chief parts of a Roman Carriage, as the *Temo*, *Axis*, *Mediolus*, *Canthus*, &c.

Military rewards may be divided into ordinary and extraordinary. The former were

were pay, quantities of corn, and portions of land, at the end of a meritorious service. The latter consisted of shares in plunder, of exemptions from military service, and of crowns of different kinds, which were worn in order to preserve the memory of the achievement for which they were bestowed.

The Roman state had excited the jealousy of its neighbours, before any military pay was allowed to its soldiers. Their service was not originally degraded into a trade; and for this the *Stipendium* was understood to be no adequate recompence. The augmentations of it, under many of the Emperors, were but the bribes of those who felt the precariousness of their power, when the government had become military.

Military punishments rose in proportion to the demerit of the trespass committed. The offender either suffered in his person,
his

his rank, his food, his pay, or he was dismissed.

The severest punishment was an ignominious death; and this was inflicted either upon every delinquent, or upon one in a certain number of the whole.—History of the *Fustuarium*, or Bastinade.

Explanation of Terms, Phrases, and Passages, &c.

Ne laureatis quidem gesta profecutus est. *Tac. Ag.* 18.—Ob quae Imperator consalutatus, laurea in Capitolium lata, Janum geminum clausit. *Sueton. Ner.* 13.—Cohortemque postea duplici stipendio, frumentove et specuariis militaribus donis amplissime donavit. *Caes. B. C.* 3. 53.—Et ad portam Capenam mulsum profecutus funus dedisse. *Liv.* 38. 55.—Legioni neque stipendium anni procedere, neque aera dari voluit. *Val. Max.* 2. 7.—In castris cum

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cum frequens fuisset, tamen aere dirutus est. *Cic. in Ver. 5. 33.*—Centurionem ob turpem ex acie fugam, fuste percussit. *Vell. Pat. 2. 78.*—Cohortes, si quae cessissent loco, decimatas hordeo pavit. *Suet. Aug. 24.*—Ignominiae causa militi venam solvi et sanguinem dimitti. *Aul. Gell. 10. 8.*

— pro infrequenti cum mittas militia domum.

Plaut. Truc. 2. 1. 19.

Nam meus est balista pugnus, cubitus catapulta est mihi,

Humerus aries ——— *Plaut. Cap. 4. 2. 17.*

———— miles ne vallum litiget extra

Et procul a signis ———

Juv. S. 16. 16.

Romule militibus scisti dare commoda solus.

Ov. Art. Am. 1. 131.

Atque umbrata gerunt civili tempora quercu.

Virg. Æn. 6. 772.

Aureus axis erat, temo aureus, aurea summae

Curvatura rotæ, radiorum argenteus ordo.

Ovid. Met. 2. 107.

— quamvis

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——— quamvis temone sub uno
Vertentem sese frustra seclabere canthum,
Cum rota posterior curras et in axe secundo.

Perf. 5. 70.

PART

P A R T I.

ANTIQUITIES OF ROME.

C H A P. IV.

*Of various Articles not to be Referred to
the Sacred, Civil, or Military Establish-
ments of the Romans.*

I.

IN order to increase the number of ci-
tizens, the Romans took every me-
thod to discourage celibacy, and to en-
courage *Marriage*.—Enactments for those
purposes.—The *Lex Papia Poppaea* was dis-
obeyed by those who were called to en-
force its observance.—Even successful wars

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could

could not be carried on without the loss of many citizens; and an illegitimate issue, it was understood, could ill supply this necessary waste.—Reflections upon the policy of Augustus, in respect to the propagation of the species.

Interval between the contract and the marriage.—The dowries of Roman ladies were at first inconsiderable.—Of the *Dos receptitia*.—Certain times reckoned unlucky, and not chosen for the celebration of nuptials.—Of the conditions upon which matrimonial alliances took place at Rome, in respect to the rank or the kindred of the parties. They were formed in three ways, *Confarreatio*, *Coemptio*, et *Ufu*.—History of each.

Enumeration of customs regularly observed at Roman marriages.—Some of those arbitrary, and not to be explained. Reasons for which divorces were given.—Difference between the *Repudium* and the *Divortium*.

II.

Roman *Funerals* were of two kinds, expressed by the terms *Indictivum* and *Tacitum*. The solemnities peculiar to both were religiously observed, from the influence which a due attention to them was supposed to have on the spirit of the deceased.

The ceremonies practised immediately before and after a person's death, were expressive of the affection of his friends. They wished to retain his spirit before, or to recal it after its departure.

Manner in which the dead body was treated.—Privileges of certain families in respect to the place of interment, or of burning.—The splendor of funeral processions was generally proportioned to the rank of the deceased.—Of the signs of mourning, and times of their continuance.—

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Form of the *Funeral pile* ; manner of setting fire to it.—Of the ashes.

Explanation of Terms, Phrases, and Passages in the Latin Classics, that refer to the above-mentioned Subject

Caia ; Repotia ; Stipulatio ; Rogus ; Pyra ; Bustum ; Luctus ; Moeror.

Qua tempestate Paris Helenam innuptis junxit nuptiis. *Cic. de Or.* 58.—Cum iidem bustum in foro facerent, qui illam insepultam sepulturam effecerant. *Cic. Philip.* 2. 2.—Penderæ aes uxorium. *Fest. Voc. Uxor.*—Mimam illam suam suas res sibi habere jussit : claves ademit. *Cic. Philip.* 2. 28.

———— hanc animam levem
In ore primo teneo. *Ψυχὴν ἐπὶ χεῖλεσιν ἔχω.*

Senec. Herc. Fur. 1310.

Praeparat innumeras puppes Acherontis adusti
Portitor————

Lucan. 3. 16.

———— Hector

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————— Hecstore funus
Portante et reliquis fratrum cervicibus.

Juv. S. 10. 259.

Tu manes ne laede meos : sed parce solutis
Crinibus, et teneris, Delia, parce genis.

Tibull. 1. 1. 81.

————— gnati pia mater ademti
Portat ad exstructos corpus inane rogos.

Ov. Heroid. 15. 115.

————— vel terra clauditur infans,
Et minor igne rogi. ———

Juv. 15. 139.

Cur ventos non ipse rogis, ingrate, petisti?
Cur nardo flammae non oluere meae?

Propert. 4. 7. 31.

E flamma petere te cibum posse arbitror.

Ter. Eun. 3. 2. 38.

Injecto ter pulvere curras. *Hor. Car. 1. 28. 36.*

Et face pro thalami fax mihi mortis erit.

Ov. Ep. 21. 172.

Absenti ferat inferias, decoretque sepulcro.

Virg. Aen. 9. 215.

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Nec in sepulcris pauperum prudens anus
Novendiales dissipare pulveres. *Hor. Epod. 17. 47.*

S. T. T. L.—Κουφα σοι χθονι πάντα πέσσει.
Euripid. Alcest. 462.

III.

The *Patria Potestas* at Rome appears to have been almost incompatible with every natural right. A parent, it was thought, stood in need of encouragements which no voluntary benefactor, who chose the objects of his kindness, required. If his child was tractable, natural affection, the only sentiment needed, would be the only one used; and if he was the contrary, the dread of unlimited authority might effect a purpose in which the good of the community was concerned.

Original extent, and subsequent restrictions, of the power of fathers.—Nature of the act styled *Adoptio*, and conditions upon which

which it took place.—Difference between the Adoptio and *Arrogatio*.—Circumstances by which the Patria Potestas was destroyed.—Of the act of *Emancipation*.

IV.

The subjects of the Roman empire found themselves in very different situations, according to the place of which they happened to be natives.—Gradation of privileges by the *Jus Civitatis*, the *Jus Latii*, and the *Jus Italicum*.—Period at which the *Jus Latii* and the *Jus Italicum* ceased, and every free inhabitant of Italy became a Roman citizen.—Political effects of this change.—Edict of *Caracalla*.

Of *Municipal Towns* and *Colonies*.—Reasons of their establishment, and advantages derived from them.

The subjects of the Roman empire were distinguished by the privileges which they enjoyed

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enjoyed from the rank of their parents, as well as by the place of their own nativity. They were either *Ingenui*, *Liberti*, or *Libertini*.—Of the *Manumissio-justa*, vel *minus justa*.—The former was performed in three different ways, *Censu*, *Vindicta*, et *Testamento*. The latter in two, *Mensa* et *Epistola*.

State and employment of *Slaves* at Rome.—Mode of selling them.—Their learning sometimes held forth as a recommendation to the purchaser. It gratified the insolence of the opulent, to command the personal services of those whose mental accomplishments they could seldom rival.

Explanation of Terms, Phrases, and Passages, &c.

Civitatem Romanam raro dedit. Jura trium liberorum vix uni atque alteri, ac ne his quidem nisi ad certum praeinitumque tempus. *Sueton. Galb. 14.*—
Eoque

Eoque ipso die crevi ex testamento haereditatem. *Cic. Ep. ad Att.* 11. 2.—Merita erga populum Romanum allegantes, Latinitate, vel civitate donavit. *Sueton. Aug.* 47.—Sum enim *χρησι μιν* tuus, *χρησι* de Attici nostri : ergo fructus est tuus, mancipium illius. *Cic. Ep. Fam.* 7. 29.—Multosque captivos sub corona venisse. *Quin. Curt.* 9. 8. Dominos de fastigio dejicere, et quodammodo ad pileum servos vocare. *Macrob. Sat.* 1. 11.

Ingenio te in liberos leni puto, et
Illum obsequentem — *Ter. Heaut.* 1. 1. 99.
Despice gypsati nomen inane pedis.
Qu. Amor. 1. 8.

Quicquid peperisset decreverunt tollere.
Ter. And. 1. 3. 14.

— — — — — ita peculium
Conficio grande. *Plaut. Merc. Proh.* 95.

Vitaque mancipio nulli datur, omnibus usu.
Lucret. 3. 985.

— ne sis patruus mihi. *Hor. S.* 2. 3. 88.
— — — — — infantes

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——— infantes ludebant quatuor, unus
Vernula, tres domini—— *Juv. S. 14. 168.*

— can'ingenua an festuca facta e serva libera est?
Plaut. Mil. Glor. 4. 1. 15.

Atque in eo ipso aſtas lapide, ubi praeco praedicat.
Plaut. Bach. 2. 3. 17.

Verna miniſteriis ad nutus aptus heriles,
Literulis Graecis imbutus—— *Hor. Ep. 2. 2. 6.*

—— heu ſteriles veri, quibus una Quiritem
Vertigo facit?——— *Perſ. 5. 75.*

V.

The *Dreſs* of the Romans was an ob-
ject of much attention, not merely as an
article of decency and uſe, but as one
great inſtrument for the diſplay of vanity.
—A progreſs in dreſs may be traced in
all the periods of ſociety, from the rudeſt
to the moſt refined.

The *Toga* of the Romans was charac-
teriſtic of the nation.—Form, mode of
wearing, and different kinds of it.—Of
the *Toga Praetexta, Pura, Pulla, Candida,*
 &c.

&c.—Of the *Tunica*.—Military dresses, as the *Paludamentum* and *Sagum*.

Certain pieces of dress were peculiar to each sex, and others common to both.—Vanity of the Romans in the use of trinkets, such as rings for summer and winter.—Manner in which they dressed their hair.—Of the extravagance in dress that prevailed under the Emperors, and the respects in which this chiefly appeared.

VI.

From the accounts given us of the *Food*, and the mode of *Eating* among the early Romans, both appear to have been extremely simple. A taste for the luxuries of the table would have destroyed those manly sentiments, to which the state owed first its existence, and then its preservation.

The

The ancient Romans sat at meat round wooden tables, in the structure of which conveniency was studied more than elegance.—When Asiatic luxury crept in, a reclining posture was adopted.

The *Caenaculum*, or dining-room of the ancient Romans, was in the garret or upper story of their houses. Afterwards this was let to poor people. The *Vestibulum* formed an approach to that which, as belonging to the houses of the opulent, was styled *Janua*, and to those of the poorer citizens *Ostium*. In the *Atrium*, or great hall, they who had the *Jus imaginum* preserved the images of their ancestors; and clients made expressions of respect to their patrons. The *Dieta* was adopted, as a place for eating, when the use of the *Caenaculum* was laid aside. It might be diminished or enlarged, according to the number of the company to be entertained, or the state of the weather.

Form

Form of those couches upon which the Romans ate.—Number which each was made to contain at the best entertainments.—The guests so disposed as to be in the least degree cumbersome to one another.—The most honourable place upon the *Triclinium* was not given to the Consul, the urgency of whose business exposed him to frequent interruptions.

The chief meal among the Romans was the *Caena*, and the *Jentaculum* and *Prandium* were but a slight repast. The most luxurious went early to the *Caena*, and whetted their appetite by artificial means.—Of their *Balnea*.—They began their entertainments with eating such food as tended to excite, without satisfying their appetite, and they ended them with fruits and sweet-meats. In the choice of their dishes they discovered more whim than good taste.—Sumptuary laws became necessary to re-

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strain

strain the intemperate luxury of the Romans in the article of entertainments.

VII.

The *Wines* of the ancients were greatly stronger than modern wines. They were diluted with water in large vases, and thereby rendered more palatable, and less dangerous to the inhabitants of a warm climate. Those from a good vintage were kept an incredible time, and much valued on account of their age. The luxurious mixed their wines with perfumes, that they might at once gratify the sense of smell, as well as the palate.

In the reign of the first Kings, Wine appears to have been scarce, though the consumption of it, from intemperance, was inconsiderable. There was then a deficiency both of space for planting vineyards, and of skill in managing them—

Edict

ANTIQUITIES OF ROME. 123

Edict of Numa, owing to the scarcity of wine.—As luxury increased, vineyards were cultivated with care, and repaid the attention bestowed on them.

Vineyards were dug and manured at great expence. The vines were planted in rows, and had their heads tied to poles or to cross reeds, in order to support them. Their luxuriant branches were carefully pruned. They were planted at different distances, according to the nature of the soil, or the system of particular districts.—The *Lex Mamilia* was rigorously observed, in respect to the boundaries of vineyards.

The territory of *Capua* was the most remarkable for its wines.—Implements for the making and cooling of wine.—Manner of refining it, and of treating the *Mustum*, or juice of the grape, when in a state of fermentation.—The best wines kept in the innermost part of the cellar, and least exposed to the effect of changes in the air.—

Vessels in which they were kept, and out of which they were drunk.

The power of the *Rex Convivii* was absolute. Individuals were obliged either to leave the company, or to obey his will. He directed the conversation, and called the toasts.

Explanation of Terms, Phrases, and Passages, &c.

Albus; Candidus.

Sumpisti virilem togam quam statim muliebrem stolam reddidisti, *Cic. Philip. 2. 18.*—Nobis olim annus erat unus ad cohibendum brachium toga constitutus, ut exercitatione ludoque campestri tunicati uterentur. *Cic. pro Cael. 5.*—Non eum quem tu es solitus promulside conficere. Integram famem ad ovum affers. Itaque ad affum vitulinum opera perducitur. *Cic. Ep. Fam. 9. 20.*—In Balneariis
assa

assa in alteram apodyterii angulum promovi. *Cic. Q. F. 3. 1.*—Mox zothecula refugit quasi in cubiculum idem atque aliud. *Plin. Ep. 5. 6. 38.*—Non sunt isti amici, qui magno agmine januam pulsant, qui in primas et secundas admissiones digeruntur. *Sen. de Ben. 6. 34.*—Et ipsa natura delectat, adminiculorum ordines, capitum conjugatio, religatio, propagatio vitium sarmentorumque. *Cic. de Sen. 15.*—Vinum enim bonum fieri, quod recens durum et asperum visum est: non pati aetatem, quod in dolio placuit. *Sen. Ep. 36.*—Vino non ita novo, ut proximis Consulibus natum velit: nec rursus ita vetere, ut Opimium aut Anicium Consulem quaerant. *Cic. de Clar. Or. 86.*—Diligente cura sciteque exerceantur vineae: res enim est tenera, infirma, injuriae maxime impatiens. *Columell. 4. 3.*

Jus habet ille sui palpo, quem ducit hiantem

Cretata ambitio?—

Perf. 5. 176.

L 3.

Vilia.

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Vilia vendentem tunicato scruta popello.

Hor. Ep. 2. 7. 65.

Auro virgatae vestes, manicaeque rigebant.

Sil. Ital. 4. 155.

Ibit eo quo vis, qui zonam perdidit, inquit.

Hor. Ep. 2. 2. 40.

—— pauperibus munera pexa dato.

Mart. 7. 46.

Arcta decet sanum comitem toga——

Hor. Ep. 1. 18. 30.

Lygdamus ad cyathos, vitrique aestiva supellex.

Propert. 3. 9. 11.

—— ——— ab ovo

Usque ad mala citaret, Io Bacche.

Hor. S. 1. 3. 6.

—— locus est et pluribus umbris.

Hor. Ep. 1. 5. 28.

—— sed quid crepuerunt fores?

—— quisnam egreditur?

Ter. Heaut. 1. 1. 121.

—— Rarus

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———— Rarus venit in caenacula miles.

Juv. 10. 18.

Prior bibas, prior decumbas : caena dubia apponitur?

Ter. Phor. 2. 2. 28.

———— accedes ficcus ad unctum.

Hor. Ep. 2. 17. 12.

Hic apud nos jam, Alcesimarche, confregisti tesseram.

Plant. Cist. 2. 1. 27.

Nos offendimur ambulante caena. *Mart.* 7. 48.

Vina bibes iterum Tauro diffusa. *Hor. Ep.* 1. 5. 4.

Interiore nota Falerni. *Hor. Car.* 2. 3. 8.

Frigidior geticis petitur decocta pruinis.

Juv. 5. 51.

Caecuba vina ferens : Alcon Chium maris experts.

Hor. S. 2. 8. 15.

VIII.

The Romans were at first ignorant of the use of *Money*, and only exchanged commodities in the way of barter. New wants,

wants, in the progress of society, lead men to new devices. By means of the precious metals, differing in value according to their rarity, the individual may have such a share of different commodities as he has need for, and his superfluous property may be preserved without waste or incumbrance. Money is the sign, not the essence of value, and is desirable only for what it can procure.

Circumstances by which the value of money in any country is accidentally diminished or augmented.—Such changes not always proportioned to the quantity of metal which the state can furnish.—History of those upon Roman coin during the first and second Punic wars, and afterwards by the *Papirian law*.—Penalties enacted against the embezzlement of the coin. From the spirit of the Roman government, money would be more regarded

as the measure of value, than as the instrument of commerce.

Under the first Kings, a mass of metal was valued according to its weight; and no apprehension was entertained of its being debased with alloy. Even when a standard, fixing the precise weight and fineness of each piece, was introduced, gold and silver coin was unknown for some centuries. The *As*, made of brass, was a general integral, for ascertaining both the value of things appretiated, and the weight of those tried by the balance.

Divisions of the *As*.—Names and value of the gold and silver coins.—Mode of numeration, by means of *Sestertii* and *Sestertia*.

Of *Weights* and *Measures*.—Divisions of the *Libra*.—Measures of liquid contents, of distances and surfaces.

IX.

Names among the Romans specified the *Individual*, the *Gens*, and the *Familia*. The *Nomen* marked the Clan; the *Cognomen* the Family; and the *Praenomen* and the *Agnomen* agreed in specifying the *Individual*: but the former regarded him as the member of a family, and the latter as the subject of a state.—Examples.

Names were given to Boys upon the eighth, and to Girls upon the ninth day after their birth.

Explanation of Terms, Phrases, and Passages, &c.

Jaſtabatur enim temporibus illis nummus, ſic, ut nemo poſſet ſcire, quid haberet. *Cic. de Off.* 3. 20.—Propter magnitudinem aeris alieni argentum aere ſolutum eſt. *Sall. Cat.* 33.—Facit haerēdem

dem ex deunce et semuncia Caecinnam, ex
duabus sextulis M. Fulcinium. *Cic. pro*
Caecin. 6.—Exegitque nummum asperum,
argentum pustulatum, aurum ad obruf-
sam. *Suet. in Ner. 44.*—Sine praenomine
familiariter ad me epistolam misisti. *Cic.*
Ep. Fam. 7. 32.—Ejusdem futurae infeli-
citatæ signum evidens die lustrico ex-
titit. *Sueton. in Ner. 6.*

————— quid asper
Utile nummus habet? *Perf. 3. 68.*

————— ad assem
Perdiderat ————— *Hor. Ep. 2. 2. 27.*

————— tenue argentum venaque secundae.
Juv. 9. 31.

————— in eodem luto haesitas, versurâ solves.
Ter. Phorm. 5. 2. 15.

Cautos nominibus certis expendere nummos.
Hor. Ep. 2. 1. 105.

————— ut nummi quos hic quincuncæ modesto
Nutrieras, pergant avidos sudare deunces.
Perf. 5. 149.

Quinte

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Quinte, puta aut Publi, (gaudent praenomine molles
Auriculae) ——— *Hor. S. 2. 5. 32.*

Et ponere foris, si quid tentaveris unquam
Hiscere, tanquam habeas tria nomina ———

Juv. 5. 126.

X.

In a military state, such as Rome, attention was very properly paid to the formation of *High Roads*. The wilds of nature were understood to furnish a nursery for rebellion, by preventing that speedy infliction of punishment by which alone it can be stopped.

As the Empire increased, the necessity of attending to Roads increased also.— They were all formed nearly in the same way; they were generally about three feet deep, and covered at the top either with flags carefully joined, or with gravel. In proportion to the supposed utility of Roads, such was the encouragement given to

to those who undertook to construct or to repair them.—Dignity of the *Curatores Viarum*.—Waste of labour and expence by Caligula, in undertaking to form roads that were manifestly useless.—Magnificence of the *Via Appia*, leading from Rome to Capua.

In the structure of Roads, the Romans were more attentive to their durability, than to the ease or the convenience of the traveller. They were intended to serve the purpose of a safe, rather than of a rapid conveyance.—Much information may be gathered from vestiges of Roman Roads in different parts of Britain.

XI.

The distribution and pavement of the streets of Rome, give a striking view of the skill of the Romans in the formation of Roads. Streets, by rendering many
M points

points in a small space accessible, fit it for the purposes of commodious habitation; and roads, by similar means, fit a territory for those of culture and commerce.

The city of Rome, in consequence of successive enlargements made by the Kings, occupied seven hills. Its disposition and limits may be better known than any other point in Roman antiquities, as they rest on local circumstances that bid defiance to the changes and waste effected by time.

The city of Rome did not increase in proportion as the empire did, because at first it contained almost all the subjects of the state.—Its extent under *Servius Tullius*, and under *Augustus*.—Number of its gates at both periods.—Under the Emperors, the city and the suburbs were confounded.—The circumference given to Rome by some antiquaries must be extravagant,

vagant, as it supposes a diameter which, even after *Aurelian's* enlargement, was beyond the magnitude of the space occupied.—Of the *Cloacae*, *Aquaeductus*, *Euripi*.

XII.

The wisdom of the Romans appeared in the nature of their *Vestigalia*. They were imposed only with a view to acquire or to retain conquests, and to add either to the lustre or the security of the state. In its early periods, personal service was the principal tax, and was demanded from every citizen as the price of his protection. When a permanent revenue became needful for prosecuting the national object, the tenderest attention was paid to the means of the respective contributors.

M 2

Difference

Difference between the *Tributum* and the *Vectigal* properly so called.—Effects of the conquest of Macedon upon the former.—Temporary immunities from certain taxes when the treasury was filled, in consequence of military success; as, after the defeat of *Perseus* by *L. Paulus Æmilius*, and of *Mithridates* by *Pompey*.

Conquered lands were put in one of three situations, but in each were considered as the demesnes of the state. The conditions upon which they were held depended on the terms of surrendry, and sometimes on the local situation of the province.—Manner in which the taxes from the *Agri Decumani*, and the *Scriptura*, were collected.

Not only were the fruits and juices of the vegetables upon the surface of the earth made the subject of taxes, but also the salt, metals, and stones, that

were taken from its bowels. That on marble rose according to the rarity of the kind, and the distance from which it was brought.

In the case of emergencies, the calls of Government upon the patriotism of its subjects were obeyed with such cheerfulness, as shewed that the poor were not oppressed with severe, nor the rich disgusted with arbitrary exactions.

Of the *Aerarium Militare*, the *Vigesima Manumissionum*, and the *Vigesima Haereditatum*.

Explanation of Terms, Phrases, and Passages, &c.

Agger; Margines; Salarium.

Perinde quasi Appius ille caecus viam muniverit non qua populus uteretur, sed ubi impune sui posterius latrocinarentur. *Cic. pro*

M 3

Mil.

138 ANTIQUITIES OF ROME.

17.—Inde ad rupem muniendam, per quam unam via esse poterat, milites ducti. *Liv.* 21. 37.—Unam tibi illam viam et perpetuam esse vellent. *Cic. in Pis.* 33.—Inde ad Miliarium aureum sub aedem Saturni pergit. *Tac. Hist.* 1. 27.—Censores vias sternendas filice in urbe, glarea extra urbem substruendas, marginandasque primi omnium locaverunt pontesque multis locis faciendos. *Liv.* 41. 27.—Censoribus vectigalia locare, nisi in conspectu populi Romani non licet. *Cic. de Leg. Ag.* 1. 3.—Ne si inscriptum pecus paverit, lege censoria committat multam.—*Var. de R. R.* 2. 1.—Neque ex portu, neque ex decumis, neque ex scriptura vectigal servari potest. *Cic. pro Leg. Man.* 6.

In lapidinas facite deductus fiet.

Plaut. Copt. 3. 5 78.

Hic

ANTIQUITIES OF ROME. 139

Hic labor extremus, longarum haec meta viarum.

Virg. Æn. 3. 714.

Purior in vicis aqua tendit rumpere plumbum?

Hor. Ep. 1. 10. 20.

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P A R T I.

ANTIQUITIES OF ROME.

C H A P. V.

Of the Extent and Divisions of the Roman Empire.

I.

WITHOUT attending to Ancient Geography, the information of the Antiquary must be incomplete. Changes on the surface of the Globe create changes on the Science which treats of the relative situation of its parts. Flourishing cities have perished, and wastes become populous.

Geography

Geography was very early studied among mankind. Even Homer gives proofs of his skill in this science. The projection of the Sphere not unknown to the ancients. Manner in which they formed their Maps. Their care in preserving them.

II.

The divisions of the Globe may be regarded as *Mathematical*, *Physical*, and *Political*.

Under the Mathematical, we consider the earth as divided into parts by the ingenuity of men, and thereby fitted to become the subject of a science. Of its divisions by the *Æquator* and *Meridian*; by the two *Tropics* and the five *Zones*.

The division by *Climates* terminates at the Polar Circles, and does not exhaust the surface of the earth.

Terms

Terms. *Ascii* ; *Amphiscii* ; *Heteroscii* ;
Periscii ; *Antiscii* ; *Antipodes* ; *Antaeci* ;
Periaeci ; *Caecias* ; *Vulturnus* ; *Caurus* ;
Favonius, &c.

Under the Physical division, we consider the Globe as formed by the hand of Nature, that is, as Terraqueous, or consisting of Land and Water. In this view, the mind takes the subject as it is presented, and forms no stratagem for its own convenience.

The solid parts of the earth's surface are divided into *Continent*, *Islands*, *Peninsulæ*, &c. The fluid into *Sea*, *Oceans*, *Bays*, *Friths*, &c. Continent and sea are properly the continuity of that matter of which their respective divisions are formed.

Under

Under the Political division, we consider the Globe as distributed into *Empires, Kingdoms, Principalities, &c.*

The political arrangements that have taken place among men determine the nature of this view. Though those may have originated from causes that were accidental, yet they are permanent, and they allow no arbitrary selection of circumstances upon which the mind can form a division.

III.

That division of the earth into three quarters, made by the ancients, is founded upon circumstances, partly physical and partly arbitrary. The extensive separation between these, either by parts of the sea, or by great rivers, must have suggested the distribution adopted ; but the continuity
of

of land, forming the three, might have justified another. *Europe* and *Asia*, for instance, might have formed but one part.

As the Romans aimed at universal conquest, so an extensive degree of geographical knowledge is needful for understanding their history. Their splendid victories were not confined to Europe, though comprehending Italy, the seat of their Empire.

Ancient Division of EUROPE.

I.

Hispania, how bounded.—*Citerior vel Ulterior*.—The former contained the territory styled *Tarraconensis*, the latter, those styled

146 ANTIQUITIES OF ROME.

styled *Lusitania* and *Baetica*.—Limits of each.

Towns, Rivers, Islands.

———— amnis aurifer Tagus.
Cat. 29. 20.

Hic certant, Paſtole, tibi Duriuſque Taguſque.

Sil. Ital. 1. 234.

———— ferrugine clarus Ibera.
Virg. Æn. 9. 581.

II.

Gallia. Its boundaries.—Divided into *Transalpina* and *Cisalpina*.—The former contained the territories called *Narbonensis*, *Aquitanica*, *Lugdunensis*, and *Belgica*.

Towns, Mountains, Rivers.

———— Rhenuſque bicornis
Virg. Æn. 5. 727.

III.

III.

Britannia, when discovered by the Romans.—Southern parts of it only known at first, and divided into *Superior* and *Inferior*.—Extent of the conquests of *Julius Caesar* and of *Agricola*.—*Trinobantes*, *Silures*, *Brigantes*, *Horesti*, &c.—Towns, Rivers.

Walls of *Severus* and of *Hadrian*.

Hibernia known only from its vicinity to *Britannia*, and never invaded by the Romans. Its Towns and Rivers.

British islands, *Veſtis*, *Cassiterides*, *Mona*, *Hebrides*, *Orcades*, *Thule*.

—belluofus qui remotis

Obſtrepit oceanus Britannis. *Hor. Car. 4. 14. 473*

De conducendo loquitur jam Rhetore Thule.

Juv. 15. 112.

IV.

Germania Antiqua, best known from Tacitus.—Extent of its territory, and nature of its inhabitants.—The Romans were acquainted with the *Mare Suevicum*, or Baltick, but knew little of that extensive territory, styled *Scandinavia*.

Great rivers of Germany.

Before the victories obtained first by Marius, and then by Germanicus, the Germans were the most formidable enemies with whom the Romans engaged. ‘*Multa invicem damna,*’ says Tacitus. ‘*Non Samnis, non Poeni, non Hispaniae Galliaeve, ne Parthi quidem saepius admonuere*.*’

Extent and boundaries of *Vindelicia*,
Rhaetia,

* De mor. Ger. 37.

ANTIQUITIES OF ROME. 149

Rhaetia, Noricum, Pannonia, and Illyricum
—Their Towns and Rivers.

V.

Italia Antiqua, divided into Cisalpine Gaul, and Italy properly so called. The former divided into *Gallia Transpadana* and *Cispadana*. The latter contained many territories, accurately bounded and distinguished by particular names, as Etruria, Umbria, Latium, Campania, &c.—Their relative situation best known by the use of maps.—Names and character of their inhabitants.—Towns, Mountains, Rivers.

Islands near Italy, as *Sicily, Sardinia, Corsica*, &c.

VI.

Graecia, when under the Roman government, comprehended a very exten-

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five

150 ANTIQUITIES OF ROME.

five territory. *Macedon, Thessaly, Epirus,* and *Acarmania*, were considered as parts of it.—Their extent and boundaries.

Achaia often denotes all the territory between *Thermopylae* and the promontory styled *Taenarium*. It was divided into the states without the *Peloponnesus*, as *Ætolia, Bæotia, Attica, &c.* and into those within it, as *Elis, Laconia, Arcadia, &c.*

Towns, Rivers, Mountains, Islands.

Verecū in patria crassoque sub ære nasci.

Juv. 10. 50.

Taygetique canes, domitrixque Epidaurus equorum.

Ving. Georg. 3. 44.

Of *Thracia, Moesia, and Dacia.*

Ancient

Ancient Divisions of ASIA.

I.

The division of Asia into *Major* and *Minor* was unknown to the ancients. They considered the Mountain *Taurus* as occupying an intermediate point, on the two sides of which the divisions of this extensive territory lay.

What is called Asia Minor is bounded by the Mediterranean on the south, by the Euxine on the north, and by the Ægean and Propontis on the west. It may be reduced to twelve countries, lying east and west, in three divisions, nearly parallel. These are *Mysia*, *Bitthynia*, *Paphlagonia*, *Pontus*, *Lydia*, *Phrygia*, *Galatia*,
Cappadocia;

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Cappadocia, Caria, Lycia, Pamphilia, Cilicia.—Remarkable Towns and Rivers in each.

Adjacent islands, as *Tenedos, Chios, Rhodes, Cyprus, &c.*

II.

Countries that lie between the Euxine and Caspian seas, and upon the territory south of that tract.—*Armenia, Colchis, Iberia, Albania.*

Armenia divided into Major and Minor, contains the sources of the Euphrates and Tigris, and presents a surface of very unequal height. Colchis lies to the east of the Euxine, and Iberia, between it and Albania, which lies to the west of the Caspian.

Euphrates

ANTIQUITIES OF ROME. 153

———— Euphrates ibat jam mollior undis.
Virg. Æn. 8. 726.

———— Pontem indignatus Araxes.
Virg. Ibid. 728.

III.

Syria and *Arabia* lie west and south of the Euphrates. The most noted provinces of Syria were *Phaenicia* and *Palestina*, of which last *Judaea* formed a part.—*Arabia* divided into *Petraea*, *Deserta*, and *Felix*.—Of *Mesopotamia* and *Chaldaea*.

IV.

Countries of great extent, and that were formidable to the Roman power, lie between the *Tigris* and *Indus*, as *Affyria*, *Persia*, *Media*, &c.—The territory named *Parthia*, originally narrow, increased with the reputation of its inhabitants.

V.

V.

India, better known to the Macedonians than any other nation in Europe.—Divided into two great parts, within and without the *Ganges*.—Asiatic *Scythia* divided in the same way, by the mountain *Imaus*.

Ancient Divisions of AFRICA.

L

Ægyptus deserves to be first taken notice of from the extent and singularity of the country itself. Even the Greeks received instruction from it.

Divided

ANTIQUITIES OF ROME. 155

Divided into *Superior* and *Inferiôr*, which parts are separated by an intermediate province, styled *Heptanomis*.

The territory called *Delta*, from its resemblance to the Greek character, comprehends five of the mouths of the Nile, and is formed by those at *Pelusium* and *Heracleum*, the two most remote.

Towns. *Alexandria, Thebae, Canopus, &c.*

Cum pars Niliacae plebis, cum verna Canopi.

Juv. 1. 26.

Succinctus patria quondam Crispine papyro.

Juv. 4. 24.

Te fontium qui celat origines,

Nilusque. —

Hor. Car. 4. 14. 45.

II.

Libya, expresses at some times the whole of *Africa*, and at others, that part of it which

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which lies immediately west of *Ægypt*.
 —Divided into *Marmarica* and *Cyreniaca*.
 —The former contained the seat of the
 Oracle of *Jupiter Ammon*, and the latter
 the garden of the *Hesperides*.

Quicquid de Libycis verritur areis.

Hor. Car. 1. 1. 19.

Deterius Lybicus olet aut nitet herba lapillis?

Hor. Ep. 1. 10. 19.

Barbaras Syrtes ubi Maura semper

Æstuat unda.

Hor. Car. 2. 6. 3.

III.

Numidia anciently comprehended all that
 territory which extends along the Medi-
 terranean, to the river *Mulva*, and which
 corresponds with the kingdom of *Algiers*
 at present.—A remarkable country in the
 history of Rome, from the attachment of
Masinissa to the state.

Numidia

Numidia Propria of smaller extent.—
Towns and Rivers.

IV.

Mauritania extended to the Atlantic Ocean.—Divided into *Caesariensis* and *Tingitana*, the first of which was once part of Numidia, and the last corresponds with what is now called Fez.—Famous in Roman history, as being the kingdom of Bocchus, who delivered up Jugurtha.—Towns, Rivers, and adjacent Islands.

The accounts given of Hanno's Periplus are so exceedingly fabulous, that nothing certain can be affirmed with regard to it.

Those countries to the North, the East, and the South of the Roman Empire, were known to its subjects chiefly by report.—

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The

The folly of their ambition began at last to shew itself. Their best Emperors perceived the commencement of that disease, by which Rome was to perish, and considered the acquisition of new territories as only multiplying the symptoms of political death.

HEADS

H E A D S
OF
PHILOLOGICAL LECTURES.

P A R T II.

RULES OF GENERAL CRITICISM,
APPLIED TO ROMAN LITERATURE.

I.

PARTICULAR facts respecting the Roman Language are properly the subjects of ordinary teaching; those general facts that form the Principles of Criticism, and try the comparative merit

of *Roman Literature*, are properly the subjects of Lecture, or Didactic Discourse.

The Military spirit of the Romans made them long despise literary objects, as forming an interruption of the national career. Before the conquest of Carthage, they had little leisure, and before that of Greece, they had as little inclination to pursue them. The latter subdued the ferocity of its conquerors, and purified their national taste.

Literature is dependent upon three sciences, *Grammar*, *Rhetoric*, and *Logic*. —Province of each, in regulating either the process or the expression of human thought.

The improvement of literature has been retarded by a variety of causes, especially by the false ideas which men have formed
of

of its nature. Speech is a power that springs neither from pure instinct, nor pure imitation, but partly from both. Though the operation is performed by a bodily organ, yet it is the effect of a mental energy. It is dependent upon the exertions of intellect, and is the exact picture of those trains of thought which must precede its exercise.

The nature and the just order of the parts of speech correspond entirely with the nature and the order of those exertions of mind, styled its *powers*.—This analogy traced.

Literature and Science go hand in hand. The former asks the aid of the latter, and wishes to rest upon it as its sole foundation.

II.

The language of Rome, like its inhabitants, was of Celtic origin. Intercourse with Greece served to polish the rude Latin, and to supply its vocabulary with new terms.—The resort of Italians and Foreigners to Rome produced a language unlike to that of any one of them, though, in some respects, agreeing with those of them all.

Striking characters of the Old Latin, which made it unintelligible to the Romans of the Augustan age.—Singularities in it, owing to the change, the elision, and the addition of letters.

The priests possessed entirely the small stock of literature of which Rome could at first boast. They wished their *Formulae* to be couched in terms as mysterious as possible,

possible, that the obscurity of the signs might create an undeserved respect for the things denoted.

The first remarkable improvement of the Latin tongue, took place towards the commencement of the first Punic war. Before this, Italy had been completely subdued. The Romans wisely diffused the use of their language along with their conquests; and, by the supposed right which these gave, they imposed a mark of submission which the vanquished themselves presumed not, and which their posterity were unable to disclaim.

The introduction of the art of writing aided the improvement of the Latin tongue. This art arrests conceptions that would otherwise escape, and gives such permanence to their signs, as makes them fit subjects of criticism. It preserves the best
standard,

standard, even in times that are not classical, and thus furnishes the steps by which a progress in literature is accomplished.—
—Mode of writing in ancient times.—
Of the *Stylus*.

The practice introduced by authors of reading their works in public, sharpened the edge of Criticism, and tended to improve the Latin tongue.

III.

As the national affairs grew more interesting, they became fitter subjects for the arts of the Historian and the Orator.—Genius, like most talents, is the fruit of favourable circumstances.—Great events have an intrinsic splendor, which cannot easily be eclipsed, and they as frequently hide the author's defects, as they receive embellishment

embellishment from the force of his talents.

As a slight improvement in national taste made Education an object of attention at Rome, so, when this attention increased, it re-acted upon its cause with wonderful effect.—History of Education at Rome.—Reasons for which public was preferred to private.

The practice of travelling into Greece, and the fashionable admiration of Greek literature, contributed not a little to improve the language of Rome.—Former advantages sprang from the involuntary influence of example, and the natural intercourse between neighbouring states.—At the period at which the practice mentioned took place, the Romans waited not till their connection with Greece should be strengthened by accident, but vied with

with each other in keenness to visit this classic ground.

Manner in which instruction was conveyed at the Greek schools.—Evils attending the Socratic method. In every step of the conversation the student must have moved with diffidence, and, at the end of it, found himself rather puzzled than instructed.

The literary conversations in Greece assisted the natives in that species of composition styled *Dialogue*, and may be held the foundation of their superiority in respect to it.

The patronage of the great was the last circumstance, which, by fostering genius, improved the Latin tongue.—Sylla, Maecenas, and both Julius and Augustus Caesar,

far, were equally distinguished as patrons and as judges of literature.

The respect due to literary ability naturally increased it; and that merit which would have perished, had it been neglected, shot forth luxuriantly, under the approbation of the public.

The great æra of perfection in the literature of Rome was short.—The love of affected conceits undermined that simplicity of diction of which alone classical taste can approve.—Of all the species of composition, History was the last in which the Latin tongue gave signs of its degeneracy.—The language of Law naturally resists the influence of corruption in every country. It is susceptible neither of the highest elegance, nor of the grossest debasement.

IV.

The literary genius of the Romans may be traced in the works of their *Poets*, *Historians*, and *Orators*.

Poetry holds a high place among the fine arts. It appears to have been coeval with the use of speech, and to have been wonderfully perfect in times of great simplicity.—In the early ages of society, men's senses are acute, and continually directed towards the great beauties of nature.—Ideas of property do not stifle sentiments of benevolence. Though the number of ideas then formed by the mind be small, yet it discerns its scanty materials with precision; and even to the poet, accuracy of knowledge is more valuable than extent.

Comparison

Comparison of the art of Poetry with the arts of *Music* and *Painting*,—Grounds of superiority in the former.—Of the degree in which they are respectively imitative.

Fiction finds a place in all the kinds of poetry, and may be defined the creative power of poetical genius. It is properly the play of a luxuriant fancy subjected to certain restraints.

Deficiency in point of fancy renders literary productions cold, and excess renders them ridiculous.

V.

Among the different species of poetry, *Epic* deserves to hold the first place. Its end is to excite admiration of heroic characters, and to state those in such

P situations

situations as will best display their virtues.

In the choice of a subject for an epic poem, *three* things demand attention.

The *Action* should be founded on some event that is obscure, but interesting. Its unity admits the introduction of *Episodes*.—Laws and purposes of these.

The *Characters* should be mixed.—Introduction of unblemished ones violates probability, and presents ordinary misfortunes as the injuries of innocence.

The *Style* and *Sentiments* should suit each character, and vary with the situations in which it is accidentally placed. The former should be elegant, and the latter sublime.

VIRGIL

CRITICISM.

VIRGIL and LUCAN have given specimens of their ability as Epic Poets.

VIRGIL has followed Homer pretty nearly as a pattern.—Often gives proof of a genius that is above the servility of close imitation.—Discovers much judgment in his choice of a subject.—The defects of the *Æneid* lie chiefly in its characters.—Its beauties.—As the whole was left imperfect by the author, certain passages have a claim upon the critic's indulgence.

LUCAN's *Pharsalia* is the combination of an epic and an historical composition.—His subject abundantly splendid, but the events too well known, and the spirit of party too apparent.—His taste neither so accurate nor so delicate as that of Virgil.—He is often fortunate in description,

though his fancy is sometimes too strong for his judgment.

VI.

The splendour of Epic poetry suited the taste of the Romans more than any thing peculiar to *Dramatic*. Both require an effort of human genius, and both profess to give strength to sentiments of Virtue by similar means.

Tragedy engaged the attention of the Romans but little. The rigour of their maxims, perhaps made them conceive misfortune to be the deserved attendant of demerit. Their military success, too, inured them to the sight of human woe, and sentiments of ambition may have extinguished those of sympathy.

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The subject of a Tragedy should be replete with interesting events, so as to excite terror and sympathy.—The chief characters in it should have the weaknesses of men, but none of their gross vices.—Of the *three Unities*, and their comparative importance.

Circumstances must rise in dignity as the plot advances; and the catastrophe must unfold those causes of every event that were before obscure.—Remoteness of date in the subject of a Tragedy, supports both events and characters. ‘Omne ignotum pro magnifico est,’ says Tacitus, ‘et major e longinquo reverentia.’

Though the Tragedies of SENECA do not possess the merit of originality, yet they contain many beauties.—Courage, and active talents, which the Romans were

taught to admire, are the shining qualities of their heroes.—The Chorus, like that in Sophocles, is often wild, and bordering upon extravagance; yet the sentiment is strictly moral, and the expression at times singularly elegant.—Their chief defect lies in the thought being sometimes too refined for the characters that are made to utter it.—Illustrations from the *OEdipus*, *Hippolytus*, and *Hercules Oetaeus*.

VII.

Although the Romans were but slightly affected with the miseries of others, yet they were abundantly disposed to make their vices and follies the subjects of derision.—In the composition of *Comedy*, accordingly, they bestowed much care, and they acquired great reputation.

Though

Though the sense of ridicule is not the most honourable security for human virtue, yet its efficacy in this article entitles it to respect.

The rules to be observed by the Tragic and Comic poets are, in some measure, the same.—Three circumstances distinguish those characters that are the fittest for Comedy.—That of the ancients was more simple than that of the moderns, from a difference in the state of manners.

English Comedy has often been deformed with obscenities too palpable to be misunderstood, and too gross to be pardoned.

The most distinguished writers of Comedy at Rome were PLAUTUS and TERENCE.

PLAUTUS

PLAUTUS was the first who made any remarkable improvement upon Roman Comedy.—His good and bad qualities as a writer.

Comparison of Plautus with Terence.—The habits of the poets, in private life, gave a particular bias to the genius of each. The former lived with people inferior to himself, and often stooped to please them; the latter courted the approbation of the judicious, and measured the value of his honours by the character of those who bestowed them.—Merit of Terence in different respects.

VIII.

Lyric poetry is, of all, the most animated, and requires that highly figurative language which passion and strong feeling dictate. It not only admits, but requires,

requires, the boldest rhetorical figures. Its best subjects are the praises of Gods and Heroes.

Seeming neglect of method, and desultory turns of thought, constitute its beauties, as being the expression of that enthusiasm, under the influence of which it is understood to be composed.

Refinement in religious and speculative opinions contracts the subject of Lyric poetry, and fetters the genius which would otherwise excel in it.

High merit of HORACE as a Lyric poet. His compositions more temperate than those of PINDAR, whom he must have regarded as a pattern.

Pastoral poetry exhibits rural objects, or objects of another kind, under a rural allegory.

allegory. Its form may be either dramatic, or narrative, or of a species that partakes of the nature of both. The fable must be artless, the manners simple, and equally removed from refinement and rusticity.

Pastorals should be short, as being dictated by emotions, which, though vivid while they last, yet are soon over.

The effect of climate, in certain latitudes, is more favourable to pastoral productions than in others. Objects connected with the sea have been improperly made the subject of a species of pastoral. The occupations of fishermen are unlike to those of shepherds, and the dangers attending the element upon which the former practise their trade, accord not with that tranquillity which the latter may always enjoy.

VIRGIL

VIRGIL has been as much indebted to *Theocritus* as to Homer.—Merits of his *Eclogues*.

IX.

Didactic poetry, addresses both the taste and the understanding, as its object is at once to amuse and to instruct.—All subjects are not equally good for it, on two accounts.—It admits ornaments, but requires skill in the choice and application of them.

The originality of Virgil's genius best seen in his *Georgics*.—Beauties and defects of LUCRETIVS.

Satyre is a species of composition that may appear either in verse or in prose. When in the former, it belongs to didactic poetry, and differs from its genus, as
it

it sneers at those to whom it offers instruction, and upbraids them with folly or with vice.

The end of Satyre is to lash the vices and weaknesses of the age, rather than of the individual. Its poignancy is no absolute quality, but depends upon the sensibility or the callousness of those at whom its gibes are aimed.

The apparent severity of the Satyrist should spring from sentiments that are really humane, and his wish should be to correct without irritating the person whom he attacks.

HORACE is distinguished for the lenity of his Satyre.—From the gentleness of his reproof, the person ridiculed is disposed to laugh at himself, and to consider the gibe, as the admonition of a friend.—In
his

his Satyres he was more desirous to please by the gaiety of his humour, than the beauty of his versification.

PERSIUS was much less of a courtier than Horace, and exposed whatever offended him, without mercy.—His severity greater than could be expected in so young a man.—He seems to have affected singularity, and to have been at no pains to polish his language.—The obscurity of many of his sentiments is owing not to their depth, but to their being aenigmatically expressed.

JUVENAL though grave and severe is a much more agreeable writer than Persius.—He was not like Horace, unwilling to give offence, but seemed regardless of the harshness of his remedy, provided he effected a cure.—His expression often highly eloquent, though sometimes loose and diffuse.—He abounds in sentiments of

Q the

strictest morality.—His indignation at the growing vices of his contemporaries has exposed him to the charge of indelicacy in describing the vices themselves.

PETRONIUS ARBITER was by much the most indelicate of the Roman Satyrists, and was himself an adept in the practice of those vices which he condemns in others.—He is said by Tacitus to have been ‘*eruditio luxu. Utque alios industria, ita hunc ignavia ad famam protulerat**.’—His writings are as remarkable for the purity of the expression, as for the grossness of the sentiment.

The character of the early poets of Rome, such as LIVIUS ANDRONICUS, ENNIUS, ACCIUS, and PACUVIUS, is to be found only in fragments and quotations.

OVID

* Tac. Ann. 16. 18, 19.

OVID displayed his talents in a variety of poetical compositions.—Discovers great command, and a thorough knowledge of the language in which he wrote.—Possessed a bold imagination, and a complete acquaintance with the mythology of the ancients—His genius, naturally luxuriant, would have required restraint*.—His thoughts are often deformed with conceit, and his expressions with quaintness.

CATULLUS was the author of several poetical works, some of which have now perished.—He was honoured with the patronage of Julius Caesar, and the intimate acquaintance of Cicero.—The acuteness of his understanding, and the elegance of his taste, were both improved by extensive learning.—Though much

Q 2

less

* Quantum vir ille praeſtare potuerit, ſi ingenio ſuo imperare quam indulgere maluiſſet.

less delicate than Virgil, yet he has been compared to him.

Tantum magna suo debet Verona Catullo,
Quantum parva suo Mantua Virgilio.

Mart. 14. 195.

TIBULLUS was understood to rival the most distinguished writers of Elegy among the Greeks.—His sensibility accords with the plaintive tenderness which marks that species of writing.—His expression pure and elegant, and his numbers smooth and flowing.—Among his contemporaries he was no less beloved as a Man, than admired as an author.

Virgilium vidi tantum : nec avara Tibullo
Tempus amicitiae fata dedere meae.

Ovid. Trist. 4. 10.

Donec erunt ignes, arcusque Cupidinis arma
Discentur numeri, Culte Tibulle, tui.

Ovid. Amor. 1. 15.

PROPERTIUS

PROPERTIUS professes himself to have been an imitator of Callimachus, and other writers of Elegy among the Greeks.—Critics not agreed as to the comparative merit of him and Tibullus.—The former seems to have been at more pains to improve his genius by study, and to have been less indebted to nature.—If he fails in tenderness, he excels in accuracy.—His style sometimes rises above the artless simplicity which suits elegiac compositions.

General account of Roman poets not before mentioned. Of MANILIUS; PHAEDRUS; VALERIUS FLACCUS; SILIUS ITALICUS; STATIUS; MARTIAL; CLAUDIAN.

X.

The literature of Rome is distinguished

Q 3

for

for compositions in *Prose* as well as in Poetry.

History, from its dignity and utility, was early an object of attention. In the most general sense of the term, it denotes a magazine of facts, for the authenticity of which only the compiler is answerable. Such magazines promote the interests of science and of art, but do not form that species of history which is the object of Criticism.—Characters of it.

History imparts instruction in the most agreeable manner, and at the smallest expence. It is the safest guide for the inexperienced; and, upon every rock that proved fatal to early adventurers, it leaves a beacon for the security of others.

The study of history is recommended
by

by various principles in human nature.—
Enumeration of these.

The Historian's style must be perspicuous, so as not to give his reader needless trouble; it must be elegant, so as to allure his attention, by gratifying his taste. In the relation of facts, the historian must be faithful and impartial; his observations upon these must be neither trifling nor misplaced. In viewing the conduct of men and of nations, he must shew himself both a rigid moralist and a profound politician.

Among the Historians of Rome, TACITUS is entitled to particular attention; and is justly styled by a modern philosopher the most penetrating genius of antiquity.—Prejudices have subsisted against his writings, chiefly because they were
not

not understood.—List and examination of these.

The most partial admirers of TACITUS cannot be always blind to his faults.—He is at no pains to illustrate an obscure thought, and often expects too much from his reader's penetration.—Impurities occur in his expressions, that are to be ascribed to the general corruption which had in his days affected the Latin language.—Examples of the most striking of those.—He exhibits improprieties also, which it was in his power to have corrected.—The elegance of his style and sentiments degenerates, at times, into affectation, and their animation into extravagance.

Account of his private life, and of his different works.—In these is to be seen the hand of the historian, the philosopher, and

and the poet. As a moralist, TACITUS is entitled to our love, and as a politician, to our admiration. What he says of Agricola, might have been said of himself, ' Bonum virum facile crederes, magnum libenter *.'

Comparison of Tacitus with POLYBIUS and THUCYDIDES.

SALLUST lived earlier, and wrote in a purer style than Tacitus.—He, too, may be sometimes charged with affectation, from the abruptness of his sentences, and his use of obsolete terms.—The immorality of his character in private, nowhere visible in his writings.—The fragments of a larger work than any of his now extant, shew the value of what has been lost.—Unjustly understood to have been the pattern adopted by Tacitus.—In the style

* De vita Agric. 44.

style of SALLUST there is a studied elegance, at which his supposed imitator never aimed; and in the sentiment of Tacitus there is a depth which SALLUST could never rival.

LIVY comes nearer the standard which a great historian should follow than any of the two mentioned.—He had the art of being copious without being diffuse, and possessed what Quinctilian has well styled a ‘*lactea ubertas*.’—He could maintain dignity in the midst of plainness; and is alike to be admired for the simplicity of his narration, and the eloquence of his speeches.—Among his contemporaries he was held in high estimation*.—That impurity in his style, expressed by the term *Patavinitas*, and said by

* *Tantâ famâ vivus fuit, ut ad eum videndum ab ultimis Gadibus quidam Romam venerint.*

Plin. Ep. 2. 3.

by Quinctilian to have been objected to it by Asinius Pollio, cannot be perceptible to modern scholars.—They who pretend to discover it, betray that affectation at which Monsieur D'Alembert justly sneers.

JULIUS CAESAR wrote in a style that is pure and strictly classical.—Though capable of rivalling the most learned of his subjects, yet he shewed himself superior to jealousy, and the liberal patron of literary merit.—He exhibits that simplicity in the Latin language, which Xenophon does in the Greek.—With a dignity becoming an Emperor, he allows his actions to speak for themselves, and seems unwilling to detract from their splendour by any affected pomp of expression.

CORNELIUS NEPOS did not relate the history of nations, but the actions of particular persons.—His style also may be regarded

garded as a standard of classical purity.—In many of his lives, the narration is rather short, and the facts uninteresting.—He unfolds the character of Atticus, however, with great ability; and, in doing so, has left behind him a very beautiful specimen of biographical writing.

SUETONIUS is likewise to be considered as a Biographer rather than an historian. In the days of the Emperor Hadrian, who treated him as his friend, and employed him as his Secretary, the Latin language had degenerated.—He wrote the lives of the twelve first Roman Emperors; and discovers great industry in collecting his facts, and great impartiality in stating them as they occurred.—In respect to the Antiquities both of Greece and of Rome, he affords much valuable information.—His style abundantly perspicuous, though not elegant.—He draws the character as it was,

was, and is at no pains to palliate what might offend his reader's delicacy.—He has the merit of giving a plain and faithful record, without any of those embellishments that are expected from a writer of taste.

Character of other Roman historians.—
OF FLORUS; QUINTUS CURTIUS; VEL-
LEIUS PATERCULUS; VALERIUS MAXI-
MUS; JUSTIN.

XI.

Roman Literature exhibited a progress in the hands of the *Orator*, as well as of the *Historian*. Speech is a power that is susceptible of wonderful improvements. By bestowing attention upon it to a certain degree, men may make it minister to their enjoyment, as well as to their use.

R

Eloquence

Eloquence is the art of exciting those emotions in the mind of the hearer, with which the speaker wishes to influence his conduct.—Different definitions are given of this power, some of which are liable to objections.

The Orator may make his art subervient either to good or to bad purposes.—He tries to convince through the medium of affections, the best side of which are held forth to his hearers.—He must adopt solid arguments, and exhibit elegance in his language, and force in his delivery. Above all, he must impress his audience with the belief of his own worth, and his powers will then be most conspicuous, if he really is what he should wish to be thought.

The power of Eloquence is not so visible in modern, as it was in ancient times.

Government,

Government, in some nations, stifles the genius to which climate is favourable; so that the physical and the political causes of Rhetorical eminence act in opposition.

The variety of verbal terminations that took place, and the liberty of transposition allowed in ancient languages, put it more in the power of the Orators of old to render their diction harmonious, and their descriptions animated.

The eloquence of the bar must have suffered, in spite of the merit of the pleaders, in proportion as the study of law has become laborious and scientific, and as references to the Judge's sense of equity have become rare, from the number of enactments.

R. 2

Though

Though the art of printing both diffuses and preserves the productions of Eloquence, yet the invention has, upon the whole, impaired its power.—The ear is the natural, and, of course, the most delicate judge of rhetorical ability.—As the spirit of every piece of music is not caught by every performer, so those nice beauties which just recitation can discover to the ear, cannot be communicated to the eye, even of discerning readers.

CICERO may be justly regarded as the Father of Roman Eloquence.—His attention was divided between the study of his particular science, and of philosophy in general.—The style of his oratory different from that of *Demosthenes*.—It is more artificial, and less forcible.—The genius of the Grecian Orator seems to be unrestrained by those rules of which he gives the brightest example: he seizes at first

first one striking view of his subject, which every observation tends to support; and the boldness of his counsels always rises with the dangers which his countrymen are called to encounter*.—Illustrations from his *Philippicks* and *Olynthiacks*.

Merit of C I C E R O as an *Epistolary* writer.
—Comparison of his letters with those of P L I N Y and S E N E C A.—Comparison of those of H O R A C E and O V I D.

* Oratorum Athenis longe princeps Demosthenes, ac paene lex orandi fuit. Tanta vis in eo, tam densa omnia, ita quibusdam nervis intenta sunt, tam nihil otiosum, is dicendi modus, ut nec quod desit in eo, nec quod redundet, invenias.

Quintil. 10. 1. 76.

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H E A D S

OF

PHILOLOGICAL LECTURES.

P A R T III.

PRINCIPLES OF UNIVERSAL GRAM-
MAR, APPLIED TO THE LATIN LAN-
GUAGE.

I.

BY studying Universal Grammar, men improve their docility in respect to those languages which they wish to acquire, and their knowledge of those which they have acquired already.

An

An arrangement of words is probably the first circumstance that leads to any reflection upon the arrangement of thoughts.—The accuracy with which men utter their conceptions, indicates the accuracy with which those conceptions are formed.

They who are ignorant of Universal Grammar are apt to believe, that idioms in foreign languages are deviations from a standard of propriety exhibited in their mother tongue.—Proficients in this science know, that variety in idioms is consistent with complete uniformity in respect to the great principles of speech.

It is no easy point, in the philosophy of Grammar, to fix the boundary between those licences which nature grants to the speakers in different languages, and those restraints which, with an invincible authority, she imposes upon all.

This

This boundary does exist, and may be discovered.

H.

The more minutely we consider the nature of man; and of those circumstances in which he is placed, we shall find the use of speech to be the more subservient to his happiness.

Had his power of using signs been equal, or but a little superior to that possessed by the brutes, his mental faculties must have been as much weakened, as the sphere of their operation is thus supposed to have been confined. As a single animal, then, he would have sunk in the scale of being,

His power of gratifying his social affections would not, in the absence of speech, have suited the vigour in which they now exist,

exist, so that all other gregarious animals must have been happier than him.

His capacity of becoming a member of civil society must have been destroyed, as he could neither have defined his supposed rights, nor received any security that they would not be violated.

III.

The exercise of the faculty of speech is coeval with the existence of the human race. During *infancy*, experience has furnished no conceptions, and the organs of speech have no functions to perform.—Comparison of speech with our other powers.

In the most uncultivated state of society language is the object of no attention. A Savage uses it as he uses the light and
the

the air, without ever thinking of its nature. Its principles he leaves to be delineated by the grammarian, when the light of science shall have begun to dawn.

The science of Grammar has been sometimes despised, because not understood.—Pretenders to learning have artfully tried to screen their want of penetration, by seeming to hold those objects cheap of which they could form no just idea. As certainly as the laws of human thought are worthy of man's investigation, those of human language are so also.

Grammar occupies a high place in the scale of science.—Men must be in an advanced state of society before they discern even its existence.—Reasons of this.—Definition of Grammar.—Its division into *Universal* and *Particular*.

IV.

In studying Universal Grammar, it is of no small consequence, that a just arrangement of the parts of speech be adopted. A bad system, however ably explained, must necessarily mislead, even in those points to which it is apparently applicable, and, in others, it cannot even seem to be useful.

When the Science of Grammar was in its infancy, the process of inquiry must have been from single terms, which are *Individuals* to those classes which form *Species* and *Genera*.—From the state of the Science now this order may be reversed.

Examination of the opinion of *Monf. De Buffon* as to the inexpediency of reducing Species that are not numerous to their

In many of the enumerations given of the parts of speech, the rules of legitimate classification have been violated. Grammatical disputes have thus arisen, from the same cause, on both sides. Sound logic is the only stable foundation for sound grammar, and classification properly conducted is but another name for science.

Of those of *Plato, Aristotle, Harris, Wal-*
lis, Lowth, Girard, Buffier, Messieurs de
S Port-royal

Port-royal, Beauzee, Sanctius, Ward, Gebelin.

Errors in some of the above-mentioned distributions.—Supposed characters of a just one.—That founded upon the significance and the non-significance of single terms, though it was prevalent in ancient, and has been revived in modern times, seems highly defective, and scarcely intelligible.

V.

Nouns claim attention before the other parts of speech, because they announce the subject of every proposition, or complete enunciation of thought whether it be present or absent. They are to the other words in a sentence as the substance is to the qualities which it supports, and from
the

the strength of this analogy they have got the appellation of *Substantives*.

The object which the Noun represents, communicates to it that character by which it is itself distinguished from every other object in nature. Changes in the accidental qualities of an object dissolve not the relation between it and its sign, but a change in its essential qualities is, in the eye of the Grammarian, equal to the destruction of the object itself. The identity of its matter does not balance the complete alteration of its form.

The accurate signification of the Noun then, rests upon that which secures the distinctive characters of the object it announces.—Examples from the names of chemical and other bodies.

S 2

Those

Those classes into which nature has distributed objects have prevented the necessity of vainly attempting to give each a name. —Different kinds of terms as *particular*, *general*, *abstract*.

Declension denotes those changes in the termination of the noun by which it is fitted to announce the relation in which it accidentally stands to some other term, either of its own or of a different nature.

Gender is a circumstance by which the mind limits the multiplicity of beings, and upon which it founds an article of very general description. It does so by assigning to every object either the positive quality of having one of two sexes, or the privation of both. The Neuter accordingly is the negation of Gender.

The

The distinctions established by nature are in some languages made to give place to the analogy of termination as expressive of gender.—Merit of the formers of the English in following nature scrupulously, and advantages derived from this in ordinary discourse, and in the higher species of composition.

Comparison of the Greek and Latin with the French and Italian in respect to Gender.—The two ancient differ from the two modern languages, and all the four differ from the English, in which the speaker avails himself of the advantages it has.

By *Number* the mind intimates whether one or more objects engage its attention at a given time.

S 3

Unity

Unity forms one of its divisions in all languages, and this is applicable to each of the integrals of discrete quantity, whatever may be its subject.

Unity added to itself forms another, in certain languages, in which a *Dual* number is adopted.

Any addition of units whatever forms a division in all languages, except the last, in which the *Plural* commences with the third instead of the second unit.

Cases denote changes on the termination of Nouns, that are unconnected with those expressive of Gender and Number, and mark the relation of the noun to other terms in the same sentence.—They promote the harmony of language by multiplying terminations and admitting a separation of words that are intimately connected.

ned.—They may be more or less numerous in different tongues.—The Greek had five, the Latin six, and the Armenian ten.—A smaller exertion of mind is required to express relation by cases than prepositions. The former are appendages of each Noun, and vary with its accidents; the latter exist by themselves, and define the relation without suffering any change.

VI

The nature of *Pronouns* has often been but imperfectly delineated. This has been owing sometimes to the inquirer's incapacity, sometimes to his timidity, and sometimes to his absurdly attempting to make his investigations level to the meanest apprehension.

If the grammarian's subject be dark, he has the more reason to use the privilege of
pushing

pushing it to its first principles, which every other philosopher is praised for assuming; and there is more fairness and more merit in giving real instruction to a few, than in making thousands believe they understand what they really do not.

Pronouns not only supply the place of Nouns, but they perform a duty of which Nouns are incapable. They are subservient to the accuracy, as well as the harmony, of speech. They give rise to *Persons*, and to a variety of terminations in Verbs.—Circumstances in which they agree and differ with ordinary nouns..

The plurals of Pronouns are not formed like those of Nouns, by the multiplication or continued addition of the object announced in their singular number.—By the term *We*, the speaker, and those in name of whom he speaks, are insulated
from

from all mankind ; but that plural term is not to be resolved into a multitude of singular ones, denoting a corresponding number of individuals who speak.

Of that which is styled the *Relative Pronoun*.

The doctrine of the old Greek grammarians respecting the *αἰρετον πρωτοτακτικον* and *υποτακτικον* is both ingenious and solid. —They refer both to that class of *Attributives* which comprehends the *Article*, and which marks objects not by their inherent qualities, but by the relation in which they are presented to the observer.

Singular terms and forms of construction in the Latin language explained upon principles occasionally laid down.

VII.

As human knowledge proceeds from the intimations of consciousness to the perception of qualities in objects, so *Definitives*, in the order of nature, are the first of all *Attributives*.

Of the distinctive characters of *Definitives*, and their different kinds.

Those *Definitives* styled *Articles*, are not necessary to every language.—The Latin has none; and those skilled in it feel no defect from the absence of them. Had *Articles* belonged to the language, it might have been more easily acquired; but, had the want of them hurt its perspicuity, it could never have been used so extensively, nor with such precision as it was.

The

The Greek, French, and Italian have only one, similar to our definitive article *The*.

In Greek, the absence of the Article is equivalent to the presence of the *Indefinite* Article in English.—Examples.

Of the nature and varieties of *Numerals*, and the place which they should hold as parts of speech.—They are *Cardinal*, *Ordinal*, *Fractional*, and *Distributive*.

VIII.

The *Adjective* differs from the definitive in several respects.—Distinctive characters of Adjectives.

Gender is no attribute of Adjectives. Varieties in their termination denote a character

character that resides in the nouns they specify, but not in themselves.

Adjectives have been very improperly confounded with *Participles*, as the Participle is in fact a part of the Verb.—An Adjective admits of degrees of comparison, which neither a Definitive nor a Participle can do. The specification given by the former can be neither more nor less than it is announced; and the time inherent in the latter, as the part of a verb, can neither be destroyed nor altered.

IX.

Grammatical comparison intimates the degrees in which the qualities announced by adjectives, or the modifications of those qualities announced by *Adverbs* reside in their respective subjects. Its range lies
between

between the point that is nearest the extinction, either of the quality or its modification upon the one hand, and that which forms their highest possible increase upon the other, inclusively. It becomes manifest, either by deviations from the ordinary termination of the principal term, or by certain Adverbs being prefixed to this term as accessories.

When an Adjective, with its ordinary grammatic form, is joined to a Substantive, an ideal standard is instituted, and degrees are determined by comparison with this standard. What is improperly called the Positive Degree, implies the absolute state of the quality, without regard to any substance in which the same is presented, either as magnified or extenuated.

T

Comparison

Comparison is applicable to all qualities indiscriminately, provided they be susceptible of *increase* and *diminution*. By means of it, different qualities, at the same time, and the same quality, at different times, may be recognized in one object, and either similar or different ones may be recognized in two.

Though the sense of equality is as necessarily the effect of comparing objects as that of difference, yet human language has made no provision for expressing the former, by any change upon the termination of Adjectives.—Equality depends on a rare co-incidence, but diversity may exist as often as the states of qualities are susceptible of change.

Illustration of the above and of other positions by examples.

X.

The *Verb* holds a distinguished place among the parts of speech. It is, of all others, the most intricate.—Its distinctive characters.

Before the formation of Verbs, there could be no intercourse by speech. The superior simplicity of the Substantive is apt to make it supposed that it existed before the Verb. Without the latter, however, the former would be of no use. Both are necessary parts of that machine by which thought can be successfully expressed.

XI.

The doctrine of *Tenses* has been always held one of the darkest in the science of

Grammar.—Most of the theories, offered to explain it, appear more intricate than the subject itself.

There is a greater probability of coming at the truth, by considering the simplest method by which the purposes of Tenses could be served, than by trying to reconcile the number of those that have been in use to any adopted system.

Theory upon this subject, founded on our ideas of *Time*, as the measure of duration, and of its necessary divisions into past, present, and future.—It is more the object of Tenses to express the point in duration at which the state or event took place, than to split their times of occurrence into different parts.—If an aorist is allowed to each of the necessary divisions of Time, the ordinary theory of Tenses might be much simplified.

Of

Of the systems of *Girard* and *Harris*, and the objections to which they seem liable.

XII.

Modes may be more easily explained than *Tenses*, and have been less the subject of controversy.—Of the purposes to which they are subservient.—Power of the different modes, as *Indicative*, *Optative*, *Imperative*, &c.

One mode is sometimes substituted for another.—In classical writers, a good reason may be always found for a deviation from what is common.

In several of the *Modes* there is a character of contingency given to the event or action expressed by the Verb, which shews them to be allied.

Of *Auxiliary* Verbs expressive of Mode and Tense.—Force of *Decet*, *Libet*, *Licet*, *Possum*.—Inaccuracies committed by supposing these precisely equivalent to the signs of certain Modes expressed by conjugation in Latin, and by Auxiliaries in English.

XIII.

Gerunds agree in certain respects, and differ in others, with Participles. They govern as Verbs, and are subject to government as Substantives. They express the action denoted by the Verb, without regard to any agent, or to any time.

The *Supine* also carries certain characters which shew it to be connected both with the Verb and the Noun.—Difference between the first and the last.—Opinions of Grammarians with respect to Supines.
—Those

—Those of Beauzee and Gebelin appear to come nearest the truth.

XIV.

Adverbs modify the qualities denoted by Adjectives, and the states denoted by Verbs.—Origin of their name.

They are a species of Attributives that are singular in two respects.

The coalescence between the Noun and its Verb, or its Adjective, is immediate; but the Adverbial power is transfused to the Noun, through the medium of the Verb or Adjective, which it accidentally specifies.

XV.

Conjunctions have seldom been explained in a way that is in any degree satisfactory.

—Of

—Of the function which they perform in language.

Examination of *Mr Harris's* opinion as to their nature.—Of the propriety of classing them with Prepositions under the general head of *Connectives*.

Manner in which the *disjunctive* power of Conjunctions operates.—The account ordinarily given of this is unintelligible.—No part of speech can have one effect upon ideas, and another upon their signs. A term independently of the thing it denotes can have no existence, and, of course, can be subject to no grammatical law.

The tribe of Conjunctions are subservient to very important purposes in speech; and, according to a variety discernible

cernible in those purposes, are susceptible of certain divisions.

XVI.

Prepositions have a more limited influence in language than *Conjunctions*.—
—Reason of this.

The philosophy of *Prepositions* is a branch of Grammar that deserves to be explored with the minutest attention. They operate in a double capacity, as simple and as compounded; and their power in the former must be thoroughly understood, before that in the latter can be at all apprehended.

The just use of Latin *Prepositions* is understood by few, even of those who pretend to be critics in the language.—
Little is to be gained upon the subject
from

from ordinary dictionaries. The radical power of the Preposition is seldom duly ascertained ; and from an error at the outset, the line of metaphor cannot be traced, nor the different meanings reconciled.

Prepositions must have been among the last parts of speech formed.—Reason of this.

In Greek and in Latin, the use of them was superseded nearly as much as possible, by the use of Cases.—Of the power of the different Cases, and the manner in which they supply the place of Prepositions.

Cases cannot be very numerous.—Men must soon quit the varieties of inflection upon a single word in which the expression of the relation is blended with the
term,

term, in the same way as the relation itself is in nature dependent upon the objects related.

Prepositions may be classed as well as Conjunctions.—In forming the classification, they must be regarded as expressing the relations of material objects only. Those of Intellectual are apprehended after the Preposition is established as a part of speech, and is invested with its original power, from which its figurative is to be deduced.

XVII.

Interjections appear to be nearly allied to natural signs. Of all parts of speech they come the nearest to each other, in different languages, in point of sound.

Interjections

Interjections tend to bring the tone of the hearer's mind to that of the speaker's.—They suggest a subject of attention, and specify its character.—They excite a variety of emotions, such as fear, joy, distress, surprise.

By the Greek Grammarians they were unphilosophically referred to the list of Adverbs, from which they are essentially different, as they modify no quality expressed either by a Verb or an Adjective.—Sanctius and Harris have denied them a place among the parts of speech. This cannot be done with propriety, unless the whole class of Interjections were, like natural signs, universally understood.

XVIII.

Syntax lays down such rules for the arrangement of those words which compose

C

pose a sentence, as fit them for expressing the intended conception precisely as it is formed.

Of the distinction made by some French grammarians between Syntax and *Construction*.—The French have gone farther in the science of Grammar than any other nation in Europe.—High merit of *M. l'Abbé GIRARD*, both in his *Vrais Principes*, and his *Synonymes François*.

Of the division of Syntax into *Concord* and *Government*, and the purposes served by each. The former defines the chief object in the conception, and presents it invested with its qualities; the latter specifies this object thus characterized, by stating its relation to some other thing.

Though each of the parts of speech in every language has its equivalent in all

U

other

other ones, so that neither the nature of any one, nor the number of the whole, can be altered; yet, in the laws of Syntax, a considerable degree of latitude is left to human caprice. A severe compliance with the forms which Custom has established in any country, is the only circumstance that fetters the irregularities of speech, and prevents that rapid course of innovations which would defeat its purposes.

In all languages whatever, the circumstance of position has a certain effect in marking the connected terms. This effect is greater in the modern than it was in the ancient. Even in these last, however, there were liberties in respect to arrangement not to be taken. Such liberties, to a certain degree, would have rendered the meaning ambiguous, and to a greater, unintelligible.

As

As the influence of position in the Syntax of any language diminishes, that of termination rises. The great body of human thought, as well as the bonds of union among its parts, being the same every where, a fixed analogy must subsist between the different engines for expressing it. The relations by which that series of conceptions which forms a sentence is held together, must be made to rest upon principles that are capable of being defined. If the speaker and the hearer have fixed those, it is of little consequence upon what they are founded.

By an investigation of the general principles of Syntax, that of particular languages might be rendered more simple, and the labour of acquiring them abridged. In teaching the dead languages, too much is made to depend upon rule, and too little upon reading and observa-

tion. No rule almost can at all times be a complete directory, and few rules are so judiciously formed and expressed, as to afford all the direction they might yield. The learner's memory, accordingly, is often burdened with useless precepts, the mysteriousness of which is unjustly ascribed to the subject that they were meant to explain.

XIX.

The accomplishments of a thorough proficient in Roman literature, it should appear, are both numerous and valuable. Those studies which engage the Antiquary, the Critic, and the Grammarian, cannot be hastily finished. Philosophers have, for ages, adopted, and do still adopt the Latin as a vehicle for transmitting the discoveries of every country to its neighbours, and of every race to its posterity. It has thus become the general repository
of

of science, into which none need expect admission, who, in early life, either saw not the value of the acquisition, or possessed not those habits of industry, by which alone it can be made.

FINIS.

